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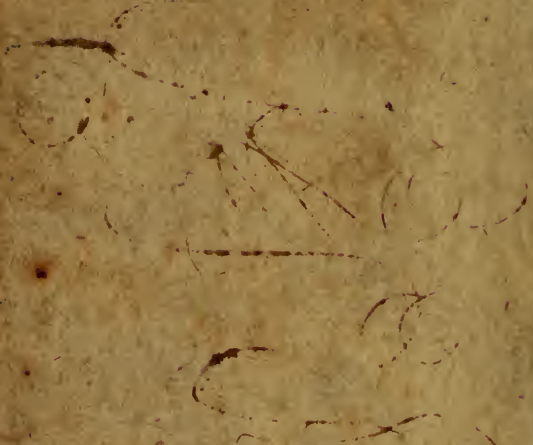

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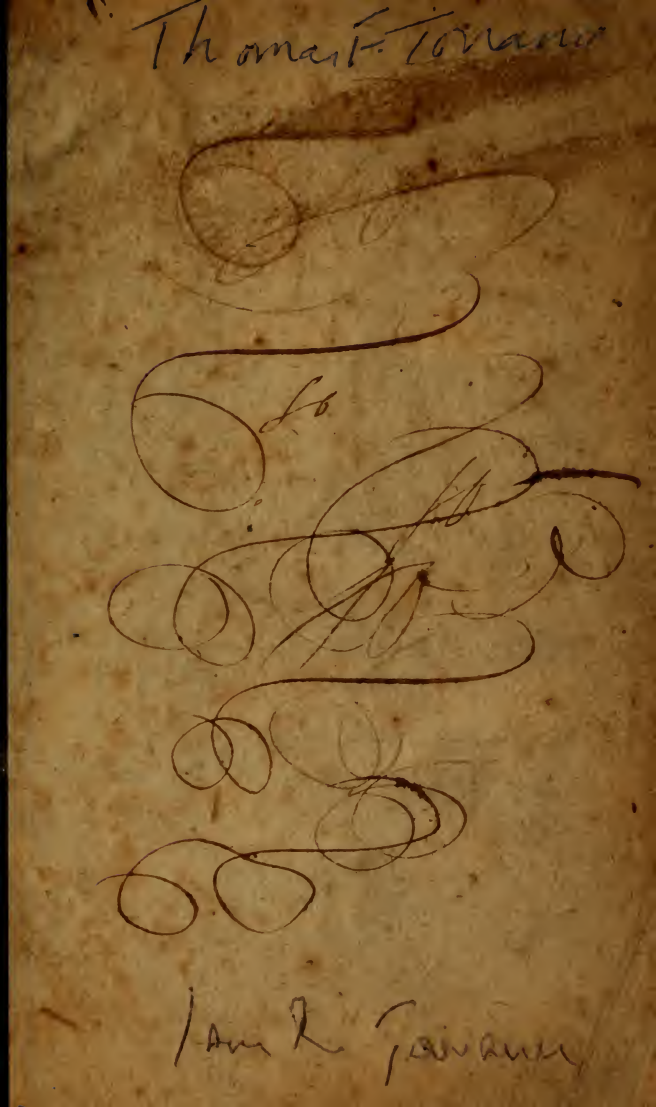

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THE DOXOLOGY

OR,

The Singing Glory to the Father, Son and Holy Ghoſt, in the Worſhip of GOD, Its Lawfulneſs and Expediency, proven from the Holy Scriptures, Councils and Fathers, and the Scruples of the Weak thereanent, cleared;

With a few Ejaculations fit for ſeveral Occaſions, both for young and old.

By Mr. R. E. Miniſter of the Goſpel.

EDINBURGH;

Printed in the Year MDCCXXXI.

THE

PREFACE.

IT is the Duty of all Christians in General, seriously to bethink themselves, and make it their whole Business here upon Earth, to look after their eternal Happiness; and for that End, they must have their Faith rightly and solidly confirmed in the Fundamentals of Religion: And First, *They ought and must believe the Scriptures of the Old and New Testament, to be the Word of God, from their Dignity, Antiquity, and other Excellencies, as containing in them all Manner of Knowledge. The Old Testament is, in it self, a System of all Kind of Knowledge, useful for the Conduct of human Life; and it is impossible to recommend those Books of the Old and New Testament better, than is shown forth in the reading of them seriously. The New Testament, as contained in the Gospel, deservedly claims our greatest Esteem, as conveying to us the blessed Tidings of our recovering that happy State which our first Parents forfeited in Paradise; and all those Excellencies, which in General belong to the Old Testament, may, in a more peculiar Manner, be claimed by the New; for, what the Law and the Prophets foretold, the Gospel plainly demonstrates to have been compleated. These, with this great Book of the Creation, must needs let Christians see, and fully confirm them in the Belief of one supreme Almighty Being in the World, that has the Being of all other Beings in it self, who first created these several Species (which we see in this great Book of the Creation) and endued them with this generative Power to propagate their Kind: And this supreme Being is that which we call* GOD. *How glorious, how transcendently glorious, must this God needs be, who is the Being of all Beings, the Perfection of all Perfections, the very Glory of*

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all Glories, the eternal God. As we Christians believe in one eternal God, so being Sinners, we must believe in Jesus Christ, whom the old Testament clearly denotes to be the Messias, and shows us Christians, that it is not a mere Man, but God himself, that would bear these our Sins, even he whose Name is the Lord our Righteousness. And that this Messias is already come into the World, for the Redemption of the Sons of Adam, *we must make no Doubt of; and that this Jesus Christ, whom the Book of the Gospel, or New Testament speaks of, was indeed the Person, is clearly demonstrated, by comparing the New Testament with that of the Old. As for the Birth of the Messias, or Jesus Christ, the Old Testament saith,* Gen. *17th Chap. from the Beginning, to the 22d Ver. and* Gen. *22d, Ver.* 15, *and downward,* And the Angel of the Lord called unto *Abraham* out of Heaven the Second Time, and said, By my self have I sworn, saith the Lord, for because thou hast done this Thing, and hast not withheld thy Son, thine only Son; That in Blessing I will bless thee, and in Multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand upon the Sea Shore, and thy Seed shall possess the Gate of his Enemies; and in thy Seed shall all the Nations of the Earth be blessed, because thou hast obeyed my Voice; *and* II Sam. *7 Chap. Ver.* 12. And when thy Days be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Seed after thee, which shall proceed out of thy Bowels, and I will establish His Kingdom; *and* Isa. xi. *Cap. Ver.* 1. And there shall come forth a Rod out of the Stem of *Jesse*, and a Branch shall grow out of His Roots, and the Spirit of the Lord shall rest upon him, *and so forth. And the New Testament,* Mat. 1. 16. And *Jacob* begat *Joseph*, the Husband of *Mary*, of whom was born *JESUS* who is called *CHRIST*; *but for Connection, read down from the first Verse of this Chapter; and again in the Old Testament,* Isaiah *the 7 Chap. and* 14 *Ver.* Therefore, the Lord himself shall give you a Sign, Behold a Virgin shall conceive, and bear a Son, and shall call His Name *Immanuel*; *and the New Testament*

or

or Gospel, Mat. 1. *Chap. and 1st Ver.* Now the Birth of *JESUS CHRIST* was on this Ways, When as His Mother *Mary* was espoused to *Joseph*, before they came together, she was found with Child of the Holy Ghost, *and so forth downward*; *and* Luke, *the* 1. *Chap.* 6, 26 *to the* 30. And in the Sixth Month the Angel *Gabriel* was sent from God, unto a City of *Galilee* named *Nazareth*, to a Virgin espoused to a Man, whose Name was *Joseph*, of the House of *David*, and the Virgin's Name was *Mary; and the Old Testament saith in the* 5 *Chapter of* Micah, *v.* 2. But thou *Bethlehem Ephratah*, though thou be little amongst the Thousands of *Judah*, yet out of thee shall He come forth unto Me that is to be Ruler in *Israel*, whose Goings forth have been of Old from everlasting; *and the Gospel* Mat. ii. *and 1st Ver.* Now when *JESUS* was born in *Bethlehem* of *Judea, and a great many moe Parts of the Old and New Testament, confirm the Divinity of our Lord and Saviour* JESUS CHRIST: *We therefore Christians, are, and must be verily persuaded, That the Books of the Old and New Testament, are indeed the very Word of the Eternal God, and that they contain in them a perfect and complete Rule of our Faith.*

Furthermore, it is necessary that we Christians hold the Catholick Faith, and the Catholick Faith is this; That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance; for there is one Person of the Father, another of the Son, and another of the holy Ghost; As is more fully set forth in the Creed of St. Athanasius. *And that this Trinity of the Godhead, is a Mystery we cannot possibly conceive; Yet it is a Truth, that we can easily believe, because it is so high that we cannot possibly conceive it, for it is impossible any thing should be true of the infinite Creator, which can be fully expresst to the Capacities of us finite Creatures; and for this Reason, we ever should look upon these Apprehensions of God to be the truest, whereby we comprehend him to be the most incomprehensible; And that to be the most true of God, which seems most impossible to us; but let this suffice us, That he who best knows*

himself, hath avouched it of himself, and therefore we ought to believe it, as from the Gospel of St. Mat. 28 *Chap.* 19, *Ver.* 9. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. *And likewise,* 1st. John, *Chap.* 5. *Ver.* 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. *And saying the Words of* St. Paul. 1 Tim. 3 *Chap.* 16 *V.* And without Controversy, great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory. *Now that the Doxology should be used in our present established Church, would seem to be a very necessary Point of Religion, especially in these wicked Times wherein we live, in which there are so many pernicious Errors and damnable Heresies, crept into the Articles of some Mens Faith, as do not only shock the Foundation of the Church of Christ, but strike at the Root of all Religion. But I hope we have better received Christ, than to hearken to such Opinions as these are. Let us therefore manifest ourselves to be Christians indeed, by believing the Assertions, trusting on the Promises, fearing the Threatnings, and obeying the Precepts of Christ our Master, that both Infidels and Heretics may be convinced of their Errors, by seeing us outstripping them in our Piety towards God, Equity to our Neighbours, Charity to the poor, Unity amongst our selves, and Love to all. For this would be a clear Demonstration, that our Faith is better than theirs is, when our Lives are holier than theirs are.*

THE DOXOLOGY APPROVEN.

CHAP. I.

The great Fundamentality of the Doctrine of the most blessed TRINITY, *proven from the sacred* SCRIPTURES.

AMONGST all the divine Mysteries of Christian Religion, which it hath pleased God in his infinite Wisdom, Mercy and Goodness, to reveal to his Church on Earth, on which they are to build their Faith and Salvation, the Mystery of the sacred Trinity, one God in three Persons, is the first in Order, and of great Concernment, even *the three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*, 1 Joh. 5. 7. These three bear Witness to the Truth of all the Scriptures; then assuredly to this Truth also, that they are three Persons in one God-head. And among the twelve Articles of the Apostolick Creed, this Mystery of the Trinity takes up three.

This sacred Mystery is most clearly manifested in our Saviour's Baptism, *Mat.* 3. 16, 17. *Luke* 3. 21, 22. *Joh.* 1. 32, 33. The Father speaks from

Heaven, *This is my well beloved Son*, while at the same Time the Son is baptized in *Jordan*, and the Holy Ghost came down from Heaven, in the Likeness of a Dove, and lighted upon God the Son, and abode upon him.

Moreover, the Sacrament of Baptism being ordained of God, Father, Son, and Holy Ghost, the first Sacrament of the Covenant of Grace; in it all the Promises of Mercy and Salvation are sealed to Believers, and by it Christians are solemnly entered into the Church and House of God; so that the Contemner of this Sacrament debarreth himself from Salvation.

Therefore God himself hath appointed this Program to be prefixed upon the Porch of his Church, that this Almighty God, in whose Name we are baptized, and in whom we believe, is Father, Son, and Holy Ghost, and it cannot be supponed, but that these Men and Women who were proselyted, and being Pagans before, admitted to the Benefit of Christian Baptism, behoved to take a Time to learn the Grounds of their Religion: Therefore the Doctors of the Church, not only wrote Catechisms for these young Christians, who therefore, betwixt their first offering of themselves to the Christian Church, until the Time they were baptized, were called *Catechumeni*: These Doctors also wrote certain short Sums of Christian Faith, commonly called *Creeds*; that before these Pagan *Catechumeni* received Baptism, they were to give a Confession of their Faith, contained in their Creed: In all which Creeds, written by the Church, whether longer or shorter, and in their Catechisms, the Doctrine of the Trinity was a special Part; and accordingly that Synod of Divines at *Westminster*, in their lesser Catechism, have not omitted the Trinity: So the reformed *French* Church in *Geneva* have a little Catechism containing only twenty one short Questions, on which they examine these who are at first to be admitted to the Lord's Table: Which little Catechism begins with the Trinity, and is bound in with

their

their *French* Version of the Bible, printed at *Geneva* 1567, the sacred Trinity being the Program of Christian Baptism, proved the strong and invincible Fort of the Christian Faith in the Trinity of Persons in the Godhead, against the *Arrians*, and other Antetrinitarian Hereticks; wherefore *Socinus*, who hath drunk much deeper in the poisonable Cup of Blasphemy against the blessed Trinity, than the old *Arrians*, hath very slightingly written of the Sacrament of Baptism.

The second great Mystery of Christian Religion, is, That *the Word was made Flesh*, *Joh.* 1. 14. and this the Holy Ghost calls the great Mystery of Godliness, *God manifested in the Flesh*, 1 *Tim.* 3. 16. Which Mystery, *viz.* that the Word, the second Person, God the Son, was incarnate, and not the Father or the Holy Ghost; this cannot be known and believed aright, until first we know and believe that there are three distinct Persons in the Godhead, therefore our Saviour, *Joh.* 17. 3. joyns these two together, *This is Life everlasting, to know thee the only true God, and Jesus Christ whom thou hast sent*; and the Apostle *Paul*, *Colos.* 2. 2. *To the Acknowledgement of the Mystery of God, and of the Father, and of Christ.* If it be objected, That it seems to be a hard Saying, That the Knowledge and Faith in God, and three Persons, Father, Son, and Holy Ghost, and in Christ, God and Man in one Person, is necessary to Salvation, seeing both these are profound Mysteries, so far above humane Reason and Capacity; I answer, first, not only these two are great Mysteries, but also the whole Gospel is a divine Revelation, of a continued Track of Mysteries, *Mark* 4. 11. *Rom.* 16. 25, 26. *Eph.* 3. 9, 16, 19, *Colos.* 1. 21, 27. called *the Mystery of Godliness*, 1 *Tim.* 3. 16. *For there is no other Name under Heaven, given among Men, whereby we must be saved, but the Name of Jesus*, Acts 4. 12. *who is the Captain of our Salvation*, Heb. 2. 10. *the Author of eternal Salvation*, Heb. 5. 9. and the Gospel is called *the Knowledge of Salvation*, Luke 1. 7. *the Word of Salvation*, Acts 13. 26. *the Way of Sa-*

vation, Acts 16. 17. *the Salvation of God*, Acts 28. 28. *the Power of God to Salvation*, Rom. 1. 16. *the great Salvation*, Heb. 2. 3. so that whosoever will not believe these Gospel Mysteries, is damned. I answer, *Secondly*, That to divine and saving Faith, as such demonstrative Knowledge in the logical Sense, far less comprehensive Knowledge is required; but the Lord condescending to Man's humane weak Capacity, accepts of Faith, albeit apprehensive Knowledge go before it, not always requiring that they know how such a Thing is true, but that howsoever it is true, and because of the Mysteriousness of these Gospel Divine Truths, there is a Necessity for a Christian to deny himself, before he can follow Christ, *Matth.* 16. 24. deny his carnal Wit and corrupt Reason, therefore in the Lord's Work of Man's Conversion, in which he applies *his exceeding great and mighty Power*, Eph. 1. 19. *he casts down Imaginations and every high Thing that exalteth it self against the Knowledge of God, and bringeth into Captivity, every Thought, into the Obedience of Christ*, 2 Cor. 10. 5. where, albeit the Almighty Hand of God is first in Order, and chief in the Work, yet the Christian himself willingly consents to captivate all his carnal Imaginations and Thoughts, and over the Belly of them all, gives the Assent of Faith to the Mysteries of the Gospel, because they are the Truth of God, who is infinite in Truth, and cannot lie; for he who piously and humbly captivates his Thoughts to Christ, will stop the Mouth of all Objections of corrupt Reason, with *Abraham against Hope, believing in Hope*, Rom. 4. 18. Which Assent of Faith gives God far more Glory than the Assent of Science, which flows naturally from the Force of that natural Light, born in by the Knowledge of the Cause; but the Assent of Faith is supernatural, being a supernatural Grace and Gift of God, with all its Degrees; and because the Mystery of the Trinity, and Christ's Incarnation, were so high above Man's corrupt Reason; therefore in the first 400 Years of the

New

New Testament, *Satan* wrought mightily in the Children of Disobedience, and did find it an easy Work to raise up many blasphemous Hereticks, who, in the Pride of their undaunted Heart, refused to captivate their corrupt Reason to believe the Mysteries of the Trinity and Incarnation, which were not contrary to Reason, but above it.

CHAP. II.

This Chapter hath three Parts, First, *A Catalogue of the chief Ring-leading Hereticks, against the Doctrine of the sacred Trinity, the first 400 Years.* Secondly, *The many Evils of Sin and Misery that followed upon these Heresies.* Thirdly, *How the Lord and his Church opposed and confounded them.*

AS for the Roll of the Ring-leading Hereticks, after our Lord's Ascension, (intending Brevity) we pass by all the Errors or Heresies mentioned or foretold in the New Testament, *Matth.* 24. 9, 24. *Acts* 20. 29, 30. *Acts* 15. *Rom.* 16. 17, 18. *Gal.* 1. 6, 7. *Col.* 3. 1. *Col.* 9. 10. *Col.* 2. 8. 1 *Tim.* 1. 20. *Col.* 9. 1. 2 *Tim.* 2. 17, 18. 2 *Tim.* 3. 8. 2 *Thes.* 2. 8. Albeit therein be instanced divers Doctrines of Devils; and St. *Peter* foretels, that *some would deny the Lord that bought them,* 2 Pet. 1. 4. and St. *John* 2 Epist. 4. 3. mentions many Antichrists in the general, and Deniers of Christ, but particularizeth none as such; for *Simon Magus, Acts* 8. 18. was a baptized Christian, and falling in the Sin of *Simony,* in a most gross Manner, was justly and bitterly rebuked by the Apostle *Peter;* and Ecclesiastick Historiographers record, that thereafter he returned with the Dog to the Vomite, and with the Sow to the wallowing in the Mire, went to *Rome,* and turned to his old Trade of Witchcraft, where he was admired for his Lying, Satanical Wonders, (as before

his Baptism) he had been admired in *Samaria*, *Acts* 8. 9, 10. and blasphemously called himself *Father*, *Son and Holy Ghost*. *Cerinthus* blasphemed Christ Jesus to be only a Man, and not the Messia, *Anno Dom.* 75. The third Ring-leader Heretick *Ebion*, vented the like Blasphemies; by Occasion of which three Hereticks, and their many Followers, the Apostle St. *John*, who lived to this Time, wrote the Gospel, in which his chief Intent is to prove and maintain against these blasphemous Hereticks, that Christ is God and Man in one Person: *Cerdon* blasphemed, That the God of the old Testament was not Christ's Father, *Anno Dom.* 143. *Valentius*, of whom came the *Gnosticks*, rejected the Doctrine of the sacred Trinity, and made up a Fiction as it were of three Gods, *Anno Dom.* 145. *Theodotus*, That Christ was only Man; he denied Christ to be *the Word*, John 1. 1. *Anno Dom.* 194. *Praxeas* denied the Trinity, his Followers were called *Patripossiani*, *Anno Dom.* 210. *Melchizedeciani* blasphemed, that *Melchizedeck* was greater than Christ. *Sabellius* denied the blessed Trinity. *Samosatenus* denied Christ to be God, *Anno Dom.* 269. *Manes* and his Followers denied Christ and the Holy Ghost to be God. *Arius* denied the second Person of the blessed Trinity to be one in Substance, co-equal and co-eternal with God the Father; he was confuted in the Council of *Nice*, his Blasphemy condemned, and he excommunicated, *Anno Dom.* 325. *Photineus* fell into the Heresy of *Sabellius* and *Sam. Satanius*, he was condemned in the Council of *Serinium*. *Macedonius* denied the Holy Ghost to be God, *Anno Dom.* 360. he was condemned in the General Council of *Constantinople*. *An. Dom.* 381. *Nestorius* denied the personal Union of Christ's divine and humane Natures, therefore was condemned by a General Council at *Ephesus*, by 200 Bishops, *Anno Dom.* 431. and being obstinate, was banished by the Emperor *Theodosius*. Albeit these fore-mentioned Hereticks all blasphemed the sacred Trinity, yet none of them but were poisoned with moe Errors besides:

For

for Man's corrupt Heart is a too fertil Soil to receive Satan's Inventions. One of the Ancients, by reading the Blasphemies of Hereticks, did not only condemn them, but also abhorred them the more; so I wish every Christian Reader of this little Catalogue do make the like good Use of it; for the Learned read them at Length in the large Volumes, and from this Catalogue the Learned may collect the Reason why the subtile Serpent, the Enemy of God's Glory and Man's Salvation, was so much set against the Doctrine of the Trinity, even because of its great Fundamentality in the Christian saving-Faith.

In the second Part of this Chapter, follows the manifold and sad Evils, both of Sin and Misery, that were caused by these blasphemous Hereticks.

1. The Lord of Glory was in a high Degree dishonoured, and greatly provoked to Anger; so that the Learned, and Pious, in their consuming Zeal, and holy Indignation, did admire the Lord's Long-suffering Patience; crying out, *O God, how long shall the Adversary reproach? Shall the Enemy blaspheme thy Name for ever?* Psal. 74. 10.

2. Too many followed these blaspheming Hereticks, and their pernicious Ways, and that often in the particular Kingdom where their Blasphemy was first invented; and sometimes their pestilentious Breath spread Abroad, and infected more Kingdoms with their Poison.

3. Satan and the Power of Darkness sometimes seemed to triumph, and Wickedness to lift up its Horn on high, and the Smoak of the bottomless Pit to darken the Face of the Earth.

4. Many weak Christians, and tender Lambs of Christ, staggered and stumbled, being troubled with the Words of Hereticks, almost to the subverting of their Souls, now in a fainting Condition, their Hearts being moved as the Trees of the Wood, with a mighty Wind; and many in Danger to perish, for whom Christ died.

5. The ſad Condition of theſe Flocks, no Doubt moved their Paſtors, in holy Zeal, like St. *Paul*, to wiſh theſe incorrigible Hereticks, who did what in them lay, to deſtroy the Flock of God, *accurſed from the Lord, as they were cut off from the Church*, Gal. 5. 12. even theſe wandring Stars, *to whom is reſerved the Blackneſs of Darkneſs for ever*, Jude v. 13.

6. Sometime unſtable Church-men were deceived and enſnared, who, when learned, eloquent, or both, they prevailed mightily both in City and Country; like that Time when *the great Red Dragon's Tail did draw the third Part of the Stars of Heaven, and caſt them to the Earth*, Rev. 12. 3. 4. Hence a fearful Rent and Schiſm was made in the Church; hence came *Biting, Devouring and Conſuming one another*, Gal. 5. 15.

7. The *Jew* and *Pagan* were hardned in their Errors, and a ſtumbling Block inſuperable laid in the Way of their Converſion.

8. The *Jew* (and in after Ages the *Turk* joyning with them) did gladly graſp at the Opportunity to increaſe the Fire of Contention, by joyning with the Hereticks and Apoſtates, and ſtrengthening their Hands againſt the Orthodox; and took the more Boldneſs to *blaſpheme that worthy Name by which we are named*, Jam. 2. 7.

9. The frequenr and beautiful Meetings of the Flocks of Chriſt, being ſeduced, diminiſhed and ſcattered, cauſed their faithful Paſtors to offend, mourn and lament theſe of their Flock that had fallen; like the loving Mother, weeping over, not one only, but many of her Children dying together; and to ly all Night in Sackloth, and weep between the Porch and the Altar; to be in great Heavineſs, and continual Sorrow of Heart, and almoſt to wiſh themſelves accurſed from Chriſt, for the Welfare of his Church, and their Flocks therein, *Rom.* 9. 3.

10. When ſometime the Faction of Hereticks grew ſtrong, as in particular of the *Arrians*, having, by the Subtility of the Serpent, obtained the ſecular Power

to joyn and side with them, and so did many Years persecute the true Church of Christ, not only to the spoiling of their Goods, Imprisonment, or Banishment of their Persons; but also many thousands having suffered cruel Torments, at last sealed the true Faith of Christ with their Blood and Death: Of which *Arrian* Persecution against the true Church of Christ, we intend hereafter to give you a more particular Account.

Follows the third Part of the Chapter, wherein we shall give you a compendious Account of the good and holy Means which the God of Truth, who walks in the Midst of the seven golden Candlesticks, and his Church the Pillar and Ground of Truth, 1 *Tim.* 3. 15. having the Truth dwelling in them, and therefore were Fellow-helpers to the Truth: In this Time of *Jacob*'s Trouble, winnowing and fiery Trial, the Lord stirred up and inspired the learned Doctors of his Church, to plead the Cause of their Mother, against these Wolves and Foxes, who made Havock of the Church; which Doctors, in their Generation, were burning and shining Lights, did earnestly contend for the Faith once delivered to the Saints, *Jude* 3. were valient for the Truth, and suffered it not to fall in the Streets; but gave those Hereticks publick Dispute, as they found Opportunity; refuted them by their Writings, left to the Church in their several Volumes to this Day, wherein they refuted not only the Heresies that rose in their own Days, but also all the Heresies that Blasphemers had spread before their Time; and by painful and zealous Preaching of the Truth, they confirmed their Flocks; and furnished them with powerful Preservatives against the Poyson of Seducers.

A second Mean. Beside the thousand thousand Christians that sealed the Christian Faith of the Trinity with their Blood and Death; among them many pious and learned Bishops, not only defended the Truth of God by their Pen and Writings, as aforesaid; but also sealed that Truth which they had written and preached, by their Blood and Death; as *Ignatius*,

Justin, *Irenæus* and *Cyprian*, and many others, who wrote learnedly in Defence of the sacred Trinity, against blasphemous Hereticks.

The third Means. As these glorious Martyrs, for the Glory of their Lord, Father, Son and Holy Ghost, sealed his Truth with their Blood: So the Almighty, who only does Wonders, appended his own Seal to his own Truth, in their Death, by many Miracles of divers Sorts. *First*. Of stupendious Courage and Joy given them from above, to the Admiration and Confusion of their tormenting Enemies. *2dly*. Miracles manifested without them in their Death, as the Learned may read in the Church History; often the wild Beasts refusing to devour them, and sometimes the Fire to burn them. Yea, *3dly*. The Lord wrought many glorious Miracles at the Graves of Martyrs, after their Death, of which there are many Examples in the Church History.

The fourth Mean. Whereas *Solomon* saith, *In the Multitude of Counsellors there is Safety:* Therefore the Doctors of the primitive Church did meet in Councils, as they saw need, in this or that Kingdom; but sometimes also, they did meet more solemnly in greater Numbers, sometimes 3 or 4. sometimes 600 Bishops together, besides moe than the double Number of Presbyters, and these of the most learned and pious Divines, that were in the Christian World, out of *Asia*, *Africa* and *Europe*, by long and perilous Journies, crossing Sea and Land, beginning with Fasting and Praying. To which Councils *respective*, the then reigning Hereticks were summoned to appear, and appearing, were examined anent their Errors, their Errors refuted, and sometime, yet seldom, themselves converted; but if obstinate, their Mouths stopped; their Errors and Blasphemies condemned and accursed; themselves excommunicate, and sometimes also banished by the supreme civil Magistrate; and for the further Confirmation of the Faith of following Generations, and Establishment of the Posterity in the Truth, the Church did put in Register, the Proceedings of

these

these famous Councils, whether National or General, against these several Hereticks: As also, their several Acts, for Order and Decency, which Books are extant to this Day in great Volumes.

As for these Hereticks, albeit the Lord did permit them for a Season, to try his People, if they would cleave to his Truth, or not, *Deut.* 13. 3. and that the Approved might be made manifest, 1 *Cor.* 11. 13. Yet the Lord blessed the Pains of his faithful Servants against them; so that these Storms were turned to a Calm, and these Hereticks wholly made known, and he who sets Bounds to the proud Waves of the Sea, set also Bounds to Satan's Malice, and put a Hook in the Nose of these Blasphemers.

The fifth Mean. The Lord from Heaven did manifest his Wrath and Indignation signally against some of the special Ring-leading Hereticks, or else by the Hand of the civil Magistrate.

Simon Magus, at *Rome*, by the Help of Devils, did flie in the Air; but fell down and was bruised to Death, at the Prayers of the Apostle *Peter*.

Secondly. *Elimas* the Sorcerer, was by God, miraculously smitten with Blindness, for his Antichristian Perverseness, *Acts* 13. 11.

Thirdly. *Montanus*, and his Prophetess *Maximilla*, hanged themselves.

Fourthly. *Theodotus* by Force took his Flight towards Heaven, but fell down, and died miserably.

Fifthly. *Budas* or *Terebinthus Nicen*, through Sorcery, did flie up in the Air, but fell down and broke his Neck.

Sixthly. *Maneus* a *Persian* Heretick, the King of *Persia* caused take off his Skin, flayed alive, filled it with Chaff, and hanged it up at the Gate of the City.

Seventhly. *Arrius* being observed by the Bishop of *Alexandria*, that he was a dangerous Heretick, and mighty proud, while he is under Process, intends to come to the Church of *Alexandria* to Morrow, in a presumptuous Manner; wherefore the Bishop all that Night flayed in the Church, with Fasting, and Prayers and

Tears, wrestling against *Arrius*; who, to Morrow going to that Church, a sudden Terror of Conscience, and vehement Loosenes of Belly did assault him, that he was forced to go aside to the next publick Jacks, where all his Bowels gushed out; a fit Death-bed for so vile an Excrement of Satan, whose Breath had bred the most deadly Pestilency that ever was in the World, whose Manner of Death was a Mercy to the World, and a Beacon of his Ship-wreck fixed by the Almighty, upon the dangerous Rock of his blasphemous Heresy.

Eighthly. Priscillianus, Anno Dom. 400. being condemned by a Church Council at *Burdeaux*, for his Blasphemies against the Trinity, with others of his Stamp, was beheaded by the Emperor *Maximus*. All the foresaid Blasphemers of the Trinity, the Lord stigmatized with a miserable Death, to the Terror of others.

CHAP. III.

Containeth the Rise of the Arrian *Heresy in the fourth Century, their Persecution and Activity; their Falshood, Injustice and Cruelty; and the prevalent Testimony both of God and his Church, against them.*

AS in the first 300 Years after our Lord's Ascension, his Church was sore vexed by ten bloody Persecutions, raised by *Pagan* Emperors, and molested by *Antitrinitarian* Hereticks, of which we have given you a short View in the former Chapter; so in this fourth Century, Satan the Father of Lies, *Anno Dom.* 324. filled the Heart of *Arrius* (a proud Presbyter in *Alexandria*) with Blasphemies against the second Person of the blessed Trinity; wherefore, the famous Council of *Nice*, consisting of 318 Bishops, conveened partly for examining and confounding of *Arrius*'s Error, in the Year 325. where, after long Dispute granted to the

Ad-

Adversary, his blasphemous Error was condemned, and he excommunicate: Notwithstanding, thereafter his Errors spread like a Gangren, and that chiefly by Occasion of two Emperors, *Constantius* and *Valence*, whom the *Arrians* seduced to their Heresy; and so the *Arrian* obtaining the Arm and Countenance of the civil Power to their wicked Faction, they left no Mean unessayed to increase and strengthen their Party, and spread their Poison, which we intend to treat of in this Chapter, in these Particulars.

First. Their indefatigable Pains in conveening Church Councils. *Secondly*. The Falshood and Injustice in their Proceedings. *Thirdly*. Their hellish Policies. *Fourthly*. Their monstrous Cruelty against the Orthodox. *Fifthly*. The Lord's Witnessing against them, both by his Church, and his own immediate Hand of Justice upon them. To return to the first of these, in Imitation of the Orthodox and true Church, like Satan, they transformed themselves into Angels of Light, did conveen Councils, sometime in one City and Kingdom, and sometime in another, as they judged most expedient for their Purpose; where they composed divers Creeds, but all Heterodox, and differing from the *Nicen* Creed; Their first Council held at *Tyrus*, The second at *Jerusalem*, The third at *Antioch*, where they composed their first *Arrian* Creed. *Fourthly*. Four prime leading *Arrians* presented to the Emperor a second *Arrian* Creed. *Fifthly*. The *Arrians* in the East sent a long Creed to the Bishops in the West, which they rejected. *Sixthly*. At *Syrmium* in *Illyria*, the *Arrians* wrote two Creeds. *Seventhly*. In a Council at *Arminium*, the *Arrians* wrote a sixth Creed. *Eighthly*. At *Nica* in *Thracia*, the *Arrians* wrote a Creed, which deceitfully they called the *Nicen* Creed. *Ninthly*. The *Arrians* held a Council at *Seleucia* in *Isauria*. Their last two Councils they held at *Constantinople* and *Antioch*, where they decree, That the Word *Substance* and *Person, of one Substance, of another Substance*, all these be expunged out of all Creeds. By all which we may perceive the

Arrian

Arrian applying all his Oars, going to and fro, and walking up and down in the Earth, compaſſing Sea and Land to conveen Councils, thereby to frame Miſchief by a Law, to engage and inſlave unſtable Souls, by the Shadow of a Church-*Sanction*, making Proſelytes, ſtrengthening his Faction.

Having ſpoken of their indefatigable Pains, let us in the *ſecond* Place obſerve their deceitful Dealing, their Depths and Devices, which the Father of Lies (the old and crooked Serpent) had taught them: *Firſt*. *Euſebius* Biſhop of *Nicomedia* being juſtly degraded by that Orthodox Council of *Nice*, for his Obſtinacy in *Arrianiſm*, and he, together with *Arrius*, baniſhed by the Emperor *Conſtantine*, he wrote to the Emperor a penitential Letter, wherein he ſubſcribed the *Nicen* Creed, (but with a double Heart) and ſo was reſtored to his Place and Function; and *Arrius* followed his Example, both in ſubſcribing and diſſembling, remaining in the Gall of Bitterneſs with *Simon Magus*, and in the Synagogue of Satan; wherefore ſhortly thereafter, the Lord purged his Church of *Arrius*, by an extraordinary and horrible Death, even then when he was in the Height of his Pride, going to that Church in Grandeur, where he had ſpewed out his Blaſphemies againſt the Son of God, even that King of Saints, who thought it no Robbery to be equal with his Father, commands him to halt, not permitting him to enter into the Houſe of God to pollute it, but thruſt him into a common Jacks by the Way, where the Lord caſt out all his Intrals with his Excrements, and caſt him effectually out of his Church, and ſtopped his blaſphemous Mouth. Notwithſtanding all this great and viſible Judgment on *Arrius*, his Brother in Evil (*Euſebius* of *Nicomedia*) would not learn Righteouſneſs, but hardened his Heart in Pride, turned an obſtinate and violent Perſecuter of the true Church and Saints, and chief Leader of the *Arrian* Faction, adding Perjury to his Blaſphemy.

Thirdly. As the *Arrians* were perfidious in their Beginning; ſo in their Progreſs, they learned at the Acculer

cuſer of the Brerhren, to turn impudent falſe Accuſers of the Orthodox Church-men, which they acted in theſe forementioned pretended Church Councils; And *firſt*, The great *Athanaſius*, who, as a divine Hero, ſtood in the Breach for the true Church, to whom both the Emperor and Biſhop of *Rome* deferred great Reſpect in their Letters; yet him they ſtrived to affront in their Councils, and falſly accuſe, that he had cutted off a Man's Hand, which Hand they produced in their Council, having the Man himſelf faſt in Priſon; but by good and remarkable Providence, the Man eſcaped out of their Priſon, and came to *Athanaſius* in Council, with both his Hands whole, to the great Confuſion of his accuſing *Arrian* Enemies. Thereafter they produced an impudent Whore, accuſing *Athanaſius* of Adultery with her; but *Athanaſius* ſo convinced her in the Face of the Synod, that ſhe had not a Word to anſwer. But *Euſtathius* the Orthodox Biſhop of *Antiochia*, him they accuſed alſo of Adultery with another impudent Whore, whom the *Arrians* ſuborned, and ſhe did ſwear it; and albeit the innocent Biſhop did conſtantly aſſert his Innocence, yet they degraded him, and obtained at the Emperor to baniſh him; but thereafter, that wicked Woman (in the juſt Judgment of God) falling ſick, and dying in great bodily Torments, confeſſed her grievous Sin of Perjury againſt innocent *Euſtathius*, and that the *Arrians* had hired her with a Sum of Money.

A *Fourth* Inſtance of their Deceit and Subtilty, The *Arrians* perceiving, by more than 30 Years ſad Experience, That the Creed of that famous Council of *Nice* had given their curſed Cauſe a deadly wound, they craftily reſolve to conveen a Council in the ſame City of *Nice*, and there write an *Arrian* Creed to their own Mind, and vent it for the old Orthodox *Nicen* Creed, and ſo to deceive the Vulgar. But he whoſe Throne is in Heaven, had them in Deriſion; for when the *Arrians* began to conveen in that City of *Nice*, the Lord ſent a great Earth-quake, which cauſed the *Arrians* (with Fear) flee out of the City:

City: But that Plot failing them, they hardened their Neck like an Iron Sinew, and with a Whore's Forehead, perſiſt in alike wicked Deſign; for, underſtanding that in *Thracia*, the next adjacent Country, there is a Town called *Nicea*, thither they haſten, and hold their Council, and conclude upon a blaſphemous *Arrian* Creed, deceitfully calling it the *Nicen* Creed.

A *Fifth* Inſtance of their Falſhood in theſe their many Councils, where Satan had his Throne, and Antichriſt kept the Chair; They wrote nine ſeveral Creeds, not all confirming or explaining the former Creed, but ſome of them containing Contradictions, of which themſelves were aſhamed; for a Liar ſhould have a good Memory; yea, in the laſt of theſe Councils, they ratify their Council at *Selecucia*, and its Creed, and curſed the Creed at *Arminium*, becauſe it was not Heterodox enough.

As we have ſeen the Activity, Perfidity and Falſhood of the *Arrians*, in ſpreading their Hereſy; ſo in the fourth Place, we ſhall take a View of their helliſh Cruelty, practiſed againſt the Orthodox and true Church of God; for they poiſoned (with their *Arrianiſm*) the Emperor *Conſtantius*, who began his Reign *Anno Dom.* 336. and *Valence*, who began his Reign *Anno Dom.* 366. theſe two Emperors they inſtigate to raiſe cruel and bloody Perſecution againſt the Orthodox, during the Time of their Empire, of which we ſhall only mention a few notable Inſtances.

Firſt. The *Arrians* at *Conſtantinople* raiſed a great Tumult of Sedition, that many Chriſtians were troden under Foot to Death.

Secondly. The *Arrian* Emperor *Conſtantius* having baniſhed the Orthodox Biſhop of *Conſtantinople*, the *Arrians* ſtrangled him in his Exile, and the Orthodox Biſhop of *Adrianople* died in Priſon with Torments.

Thirdly. Great Perſecution was raiſed by the *Arrians*, in the Cities of the Eaſt, againſt the Orthodox Chriſtians, by Baniſhment, ſpoiling of their Goods, and ſundry Kinds of Torments.

Fourthly

Fourthly. The *Arrians* at *Alexandria*, upon the Lord's Day, invaded with Arms, the Orthodox, and having kindled a great Fire, apprehended Orthodox Virgins, (who, as they thought, would sooneſt yield to them) theſe they threatned with Burning, unleſs they turned *Arrian;* but perceiving theſe holy Virgins invincible Courage, reſolute to die Martyrs for the Glory of the ſacred Trinity, they violently, in the open Streets, pulled off all their Clothes, to put them to Shame, and mocked them in their Nakedneſs; but theſe Virgins being of undaunted Courage to ſuffer for the Name of Chriſt, them the *Arrians* ſo wounded on the Face, that their neareſt Relations did hardly know them; and forty Men they ſcourged with Rods, that ſome of them died, yet they refuſed to give their dead Bodies to their Friends to bury; and theſe who outlived their Scourging, part of them they baniſhed; of others not baniſhed, the Chirurgeons had great Difficulty to pull out the Thorn Pricks out of their Fleſh. At that ſame Time, the *Arrians* killed moe than thirty Orthodox Biſhops in *Egypt* and *Lybia*, and baniſhed ſixteen moe, whereof ſome died in their cruel Uſage by the Way, others died in the Place of their Baniſhment; of which Martyrs the World was not worthy.

Fifthly. In *Conſtantinople*, and the Country about, many Orthodox Biſhops were baniſhed by the *Arrians*; and others of the Orthodox, that refuſed to communicate with the *Arrians*, they cruelly tormented their Bodies, and then ſcobbing their Mouths, violently thruſt in the ſacramental Elements of the Lord's Supper, and that not only of Men and Women, but alſo of Children; and theſe who were moſt reluctant, they detained in Priſon and Torments; that ſo the *Arrian* intended by this his Work, to get the Honour that the Orthodox did communicate with them; but profane Forcing proved the *Arrian* Communion to be the Table of Devils; yea, they thruſt the Paps of ſome holy Women into a Cheſt, and cloſing its Lid, cut off

their Paps with a Saw, and others they burnt off their Paps with a red hot Iron.

Sixthly. The *Arrians* in *Alexandria* conspired with the *Jews* and *Pagans*, and all three raised great Persecution against the true Christians there; they apprehended the holy Virgins, stripped them naked as they were born, and led them through the Streets, obscenely mocking them; and if any Beholder (in Christian Compassion) did speak but one Word in their Favours, they were driven away with Wounds; thereafter, many of the Virgins they ravished, some they killed, and refused to give their Bodies to their Parents to be buried; yea, in this Tumult, the *Arrian* and *Pagan* committed so great Abomination, that I am ashamed to render them in *English*. A most profane *Pagan* being a chief Actor of these Abominations, acted both in the Pulpit, and on the Altar of the chief Church of *Alexandria*; it was too like a Stage-play of Satan's devising against God's Word and Worship, the most profane the Devil could devise; and all this acted in the Presence of the *Arrian* Bishop, whom the *Pagan* Spokesman thus saluted, *O Bishop! who denies the Son of God, thy Coming is welcome to us, our God* Serapis *embraceth thee, and brought thee hither.* Observe how well the Devil and the *Arrian* does agree, like Heart and Joy. This *Pagan* God *Serapis*, had a Church in *Alexandria*, where he was worshipped, and in it a monstruous great Image, at that Time much worshipped by the *Pagans* there. What true Christian can read the Perjury, Falshood, and hellish Cruelty of the *Arrians*, and their atheistical profaning of the Lord's Supper, and not look upon them as incarnate Devils, against these Antichristian and profane bloody *Arrians*, who blaspheмed both the Son and Holy Ghost. The Orthodox Church were most zealous to defend the Truth; and for that Cause, to sing the Doxology in their publick Worship, exactly according to the Words of the holy Scriptures; for then the *Arrians* also keeped the singing of their own Doxology, but it was different from the Orthodox and holy Scrip-

Scriptures. Now, considering the true Church's hard Condition, when the *Arrian*'s persecute them, and yet these holy Christians were most willing to suffer Martyrdom for the Name of Jesus, and also to sing the Doxology, therein professing their Faith in one God, in three Persons, Father, Son and Holy Ghost, equal in Power and Glory. Now, I would ask the Christian now a days, If the Lord in his Providence did put them now in such a Condition, to be persecuted to the Death by the prevailing *Arrian*, whether or not they would be content to suffer Martyrdom in Defence of the Honour of Christ, and also with the Orthodox Christian, to sing the Doxology? Would they both sing and suffer as these did, who are now singing triumphant Songs to Father, Son and Holy Ghost, having trode Satan and *Arrians* under Foot? I willingly judge in Charity to these weak Lambs, they would then, with the Orthodox Christians, both joyn in singing the Doxology, and also in suffering with them for the Name of Jesus. Then I ask them again, If they would have sung the Doxology, if they had been going to the Stake to die in Defence of the Honour of Christ, against the cursed *Arrian*; Then have they not as good Reason and Cause, to sing Glory to the Father, Son and Holy Ghost, for his merciful Providence to them, who, knowing their Weakness better than themselves, hath preserved them from such an Hour of Temptation, and fiery Trial, not suffering them to be tempted above that they are able. But furthermore, I give you this Warning, that if ye affirm with the three Children, you would sing in your fiery Trial, but refuse to sing now when ye are preserved from it: Look to your selves that ye be not tempting God to cause you suffer *Arrian* Persecution, that then ye may praise the glorious Trinity better, which now ye refuse, because the Lord frees you from *Arrian* Persecution. This sore Trial the Lord avert.

In the last Part of this Chapter, we shall observe the Testimony given by God and his Church, in this fourth Century, chiefly against the *Arrian*; *First*. As

for the true Church, they were not deficient to bear Witness to the Truth, but as Opportunity served, they conveened Orthodox Councils; and among others, one at *Sardica*, of 370 Orthodox Bishops, where the *Arrians* Accusations against *Athanasius*, and other Orthodox Bishops, were examined, and all found false and forged. Another Council at *Jerusalem*, *Anno Dom.* 351. A third at *Milan*, of 300 Bishops, in which Councils they ratified the Orthodox Truth, and *Nicen* Creed; and *Anno Dom.* 363. a Council of about 200 Bishops, at *Arminium*, ratified the same Orthodox *Nicen* Creed.

As the Orthodox Church, during the Time of the *Arrian* Persecution, notwithstanding of all the Cruelty used against them, the Church-men gave Testimony against the *Arrian*, by Preaching, Writing, and Disputes, and both the Church-men and their Flocks, by valiant suffering of Martyrdom, and sealing the Truth with their Blood: So the Lord himself from Heaven, divers Ways did bear Testimony against the *Arrian*, and for his Truth; *First*. In granting Signs and Wonders to be done by the Orthodox Church, in this fourth Century, and in the *Arrians* hottest Persecution; when, in the mean Time, the *Arrians* had no Miracles amongst them, nor did they pretend to any; and although they had pretended to work Miracles, yet the *Arrians* Miracles had been nothing but Satan's lying Wonders: But God honoured even the persecute Orthodox to work glorious Miracles; for instance, the *Arrians* having banished some Orthodox Christians to a remote Island in the Sea, where the *Pagans* worshipped the Devil, seated in a Grove, these banished Orthodox Christians first cast out the Devil out of the *Pagan* Priest's Daughter, then converted her and her Parents, and at last the whole *Pagans* of that Island, to the Christian Faith. So the Devil could not stand before these Orthodox Christians.

A second Instance. *Moses* an Orthodox Christian, was famous for working of Miracles, who coming to

Alexandria, refused to receive Consecration to a Bishoprick, from *Lucius* Bishop of *Alexandria*, because he was an *Arrian*, but reproved him sharply, proving him to be altogether void of the true Principles of Christian Religion; but that same Worker of Miracles received Consecration from the Orthodox Clergy, to the said Bishoprick.

As the Lord did bear Testimony to the Orthodox Christians, and their Faith, by giving them the Gift of Miracles, and not to the *Arrian*; so did that Lord, as Judge of the World, declare and manifest his Wrath against the chief *Arrian* Persecuters in this Century. First Instance. *Constantius* the first *Arrian* persecuting Emperor, who, as he was false to God, in turning *Arrian*; so his Kinsman *Julian* (whom he choosed to be General of his Army) turned false to him, who having rebelled, *Constantius* leads an Army against him, but died by the Way, in *Silicia*, sore lamenting and repenting of his *Arrian* Heresy. Second Instance. The other *Arrian* Emperor *Valence*, was Satan's evil Instrument, perverting the *Goths* to *Arrianism*, (of which Poison they were not cured some Hundreds of Years thereafter) and for the Emperor's Reward, the *Goths* rebelling, beat him and his Army in Battle, and he flying to a little Tower, they burnt the Tower and him with Fire. Third Instance. The Wrath of God was remarkable in the Death of *George* the *Arrian* Bishop of *Alexandria*, (whose Cruelty is mentioned in this same Chapter before, in the sixth Instance of the *Arrian* Cruelty, where this *Arrian George* was Ringleader) for not many Years after the foresaid Instance of Persecution, the *Pagans* in *Alexandria* raised a seditious Tumult against the said *George*, pulled him out of the Church by the Ears, tied him to a Camel, then did tear him in Pieces, and burnt him and the Camel to Ashes.

CHAP. IV.

The unanimous Practice and Appointment of the universal Church, for singing of the Doxology.

THE glorious Trinity of Persons in the God-head, being the great fundamental Article of our Christian Faith, and that Christ is the Son of God, the second Person of the blessed Trinity; upon which Rock the Christian Church is built, *Matth.* 16. 18. By which name they are saved, *Acts* 4. 12. Even the great Mystery of Godliness, God manifested in the Flesh; which Mystery cannot be known, nor believed aright to Salvation, unless we first know and believe, that the Son sent by, and from the Father, was incarnate, and not the Father, *John* 17. 3. To this Point we have spoken in the first Chapter; therefore Satan, in the three first Centuries, stirred up most Heretieks against the sacred Trinity; and the Incarnation of the Son of God, to which we have spoken in the second Chapter. *Thirdly.* The *Arrians*, who rose in the fourth Century, being more active and subtile, false, bloody and prevalent, than any Hereticks which were before them, persecuted the true Church of God, in an hellish Manner; for this Cause, the then Orthodox Church, as they used many good Means, for strengthening the Christians in the Faith, and confuting, confounding of Hereticks, as Preaching, Disputes, Writings, Councils, and Church Censure, by Excommunication: All which Means the God of Heaven countenanced, and blessed with good Success: So in that fourth Century, the true Church, in their publick Worship, did appoint, that at the Close of singing the *Psalm*, they should sing this Doxology,

Glory

Glory to the Father, to the Son, and to the Holy Ghost; in which Deed they have imitate the Lord's own Example, commanding *Moses, Now therefore write ye this Song for you, and teach it the Children of* Israel, *put it in their Mouths, that this Song may be a Witness for me, against the Children of* Israel, *Deut.* 31. 19. So the primitive Church perceiving, by sad Experience, Satan's incessant Malice, in stirring up Hereticks against the sacred Trinity, and Man's natural Weakness and Pronness to listen to Error, and believe Lies, especially against the blessed Trinity, most prudently and piously agreed, unanimously to sing the Doxology to the blessed Trinity, in the publick Worship of God, to be a Witness against the *Arrian*, and other Blasphemers of the Trinity, and for Confirmation of the Orthodox, and sound Believers, in the true Faith; for singing Glory to God, Father, Son and Holy Ghost, being, in it self, a lawful and holy unquestionable Duty of Christians, albeit there were neither Heretick to oppose and blaspheme the Trinity, nor Devil to tempt them to that wicked Deed; then finding both wicked Men and Devils, by Experience, Enemies to that sound and saving Truth, makes the singing of the Doxology, besides its Lawfulness and Expediency, to be most useful and edifying for the People of God, and a strong Preservative against Antitrinitarian Heresies.

Here we are not to think, that the Doxology, or praising of the Holy Trinity, was not used by the Doctors of the Church, these burning and shining Lights, before and beside the publick singing in the Church; for the sacred Trinity being the great Fundamental of the Christian Faith, and Object of divine Worship, these Doctors ordinarily closed their Prayers or Sermons, or other Writings, with the Doxology. *Anno Dom.* 165. *Policarpus* Bishop of *Smirna*, (who had been the Disciple of the beloved Disciple, St. *John*) dying a glorious Martyr, in Presence of many thousand *Jews*, *Pagans* and *Christians*, ready to leap into the Fire, closed his heavenly Prayer thus,

I glorify thee through the everlasting High Priest, Jesus Christ, thy well-beloved Son, to whom, with thee, and the Holy Ghost, be all Glory, World without End. Amen. Here this blessed Martyr not only sealed the Doctrine of the blessed Trinity with his Death, but also the blessed glorious Trinity, Father, Son and Holy Ghost, sealed that same Faith of this faithful Martyr, with many Miracles at his Death; of which we wrote in the second Chapter. About the Year of Christ 190. *Clemens Alexandrinus* writeth thus, *Let us praise Father, Son and Holy Ghost, who one, is all, and in whom are all, altogether good, beautiful, wise and just, to whom be Glory, now and for ever.* In the Year of Christ 325. the famous Council of *Nice* having condemned *Arrius*, and his blaspheming Associates, for denying the Co-eternity of the Son and Holy Ghost with the Father, they write a Synodical Letter to the Churches of *Alexandria*, *Ægypt*, *Lybia*, and *Pentapolis*; which they close with a Doxology to the sacred Trinity, thus, *By the Help of God, the Father Almighty, and our Lord Jesus Christ, with the Grace of the Holy Ghost, to whom be Glory for ever.* Amen.

The Synodical Epistle of the Council of *Illyricum*, closeth thus, *These Things are enacted to the Glory of the Father, Son and Holy Ghost, for ever.*

Sozomen closeth the Preface to his Church History, *To Christ, with God the Father, and Holy Ghost, be Glory for ever.* Amen.

Macarius a Church-man in *Ægypt*, who lived in the Reign of *Constantine* and *Constantius*, closeth his 12th, 16th and 17th Homilies, with the Doxology. About the Year of Christ 360. in the Church of *Antioch*, being a patriarchal See, at publick Worship, were conveened most Part Orthodox, but some *Arrians* mixed with them, when they came to that Part of the Worship, which a Chronologer writes, was immediately after their singing the Psalm; then the Orthodox did sing the Doxology, *Glory to the Father, and the Son, and the Holy Ghost*, according to the Doctrine of the *Nicen* Council; but the *Arrians* who were with them

them in the Church, differing from the Orthodox, sang *Glory to the Father, by the Son,* thereby purposing that the Father was greater than the Son: Which Difference in the Singing, being perceived by *Leontius* then Bishop of *Antioch*, and inclining to *Arianism*, putting his Hand to his Gray Hairs, said, *When this Snow is melted, there will be much Mire;* by Age and Experience, and humane Prudence, he did foresee the Storm of the *Arrian* Persecution, of which I have spoken somewhat in the third Chapter of this Treatise, for the Orthodox did sing the Doxology, according to the Words of our Saviour in the Gospel, in the Words of his divine Institution of Baptism, *Matth.* 28. 19. all three in one Manner, to *the Father, and the Son, and the Holy Ghost;* but the *Arrian* did sing *Glory to the Father, by the Son, in the Holy Ghost*; where observe, that the *Arrian* as yet, did not altogether refuse to sing the Doxology, upon any pretended Reason, or Scruple of Conscience, as some Men do now; but it is like the Singing of the Doxology was then performed by the Orthodox with such Zeal and Unanimity, that the *Arrian* was as yet afraid, or ashamed, altogether to refuse the singing of it, as some now do.

Basil the Great, who lived in the Year of Christ 369. in his Book concerning the Holy Ghost, *Cap.* 27. writes, *That the most ancient Fathers did sing God's Praise, to Father, Son and Holy Ghost, according to the Word in Baptism:* And these two great Doctors, *Basil* and *Chrysostom*, who were contemporary Bishops in the *Greek* Church, each of them wrote a *Greek* Liturgy, being their Mother-Tongue, which both are used at this Day, in all the Christian Churches of the World, that are within the *Greek* Communion; the one Liturgy on the Sabbath Days, the other Liturgy on all other solemn Days; and in both these Liturgies, the Doxology was, and still is used, these 1350 Years, without Scruple or Alteration. *Gregory Nazianzen* in his sixth Oration concerning the Holy Ghost, *We worship the Father, Son and Ghost, one*

God-head and Power to him, be all Glory, Honour and Power for ever and ever. Amen.

In the Year of Christ 370. St. *Jerome* wrote to *Damasus* Bishop of *Rome*, *That in all the Churches of* Rome, *Glory to the Father, Son and Holy Ghost, as it was in the Beginning, is now, and for ever, be sung always at the End of the* Psalm.

About the Year of our Lord 444. in the Council of *Vason*, an Act is made, because of the Unbelief of *Arrian* Hereticks.

Because not only in the Apostolick See, but also throughout all the East, and in all *Africk* and *Italy*, to guard against the Deceit of Hereticks blaspheming, That the Son of God was not ever with the Father, but began to be in Time; therefore, in all their Closings of Singings in the publick Worship, after these Words, *Glory to the Father, Son and Holy Ghost*, in all these other Churches is added, *As it was in the Beginning*; so we appoint that the same Words (*As it was in the Beginning*) be mentioned in the Doxology in all our Churches also.

Hence we may observe, That this Addition (*As it was in the Beginning*) was not first appointed at *Vason*, for their Act bears the Contrary, that it was used in Churches far and near, before that Time, which *Jerome*'s Desire to *Damasus* proves: But this Act at *Vason* gives the clear Reason of the Addition, *viz.* to guard the Flock of Christ the better against *Arrian* Hereticks, whereof some said there was a Time when the Son of God was not.

Alexander Patriarch of *Alexandria*, one of the chief Fathers in the *Nicen* Council, to refute the *Arrian*, brings that Text among many others, *John* 1. 1. *In the Beginning was the Word, and the Word was with God, and the Word was God, by him all Things were made*, and if he made all Things then he was before the World, and also before that Beginning, and consequently Eternal, as that Father reasoneth well, and St. *Basil* after him; for it were Nonsense to say, That there were Priority of Time in Eternity: For

Arrius

Arrius said, there was a Time when God was not a Father: Therefore the infallible Theologue St. *John*, began his Evangel with these Words, intending in his Gospel, to assert Christ's God-head against two abominable Hereticks in his Time, *Ebion* and *Cerinthus*, at whom *Arrius* had learned his Blasphemies; and from this same Text, *Calvin* refutes both the old *Arrian*, and *Servetus* a vile Blasphemer, his own Contemporary, who was burnt at *Geneva*, for a most blasphemous Heretick. In the Year of Christ 627. in the third Council of *Toledo*, consisting of the Church-men of *Spain* and *Galatia*, they enact, *Whosoever says not Glory to the Father, and the Son, and the Holy Ghost, let him be accursed;* by saying they mean singing; for then Four hundred Years before that, the Doxology was sung in all the Temples of the universal Church. And so in this Council, all of them, in the Close of the same, in the Praises of God, they cried, *Glory to the Father, and the Son, and the Holy Ghost*, as the Learned may read in the Tomes of Councils. By this Cursing mentioned in this Council, it appears they judged, that no Orthodox Christian would refuse to sing the Doxology, they did not imagine any would refuse, except a Heretick.

In the Year of Christ 633. in the fourth Council of *Toledo*, there are some accused for rejecting the sacred Hymns composed by *Hilary* and *Ambrose*, two famous Saints, and being received and used in the Churches; yet these Men refused to sing them, because they were not in the Holy Scripture, for which Refusal they were excommunicate; yet these same very Men did not scruple nor refuse to sing the Doxology, which was then constantly sung in the Church, at the Close of every Psalm: Hence it is probable, that these Men who refused to sing the Church's holy Hymns, and were willing to sing the Doxology, did estimate it of a higher Rank, and counted it in with divine and spiritual Songs.

The Learned have observed, That the *Arrian* Persecution which was in this fourth Century, was more

bitter to the Souls of the Saints, and true Christians, than the Suffering during the ten Persecutions, in the first 300 Years, from *Pagan* Emperors; for then the Christian Martyrs received their Crown of Martyrdom from their Lord in Heaven, with Acclamations of Praise from all their contemporary Christians, without all malignant Murmure or Obloquy; which was a sharp Spur to hasten Christians to run that Race; for ingenuous Spirits know what humane Applause will do, even to the Godly, to encourage them to a good Action, and rouse them up to their Duty, even allowed by God, *Phil.* 4. 8. *Whatsoever Things are of good Report, if there be any Virtue, and if there be any Praise, think on these Things.* But in this fourth Century, the Christian suffering Persecution and Death, it was not from *Pagans*, but from these that called themselves Christians, even the *Arrian*, who being prevalent, and putting to Death the Orthodox Christians; yet the *Arrian* cries out, These are not true Christians, but we; they are justly suffering Death for Errors in Christianity; therefore writes the Learned, that the Martyrs in the fourth Persecution, their Reward will be greatest in Heaven.

And because this Persecution was so much the sadder to the Orthodox Christian, and in this Century the King of Saints, who promised his Presence to his Church on Earth, seemed to be asleep, like that, *Matth.* 8. 24. while the Ship is filled with Waves; yet in the mean Time, though thus he had decreed, to let his brittle Vessel, and his Disciples, suffer a Storm; yet therefore he provided two excellent Pilots in this Century, and endued them with so great a Measure of Piety, Learning, undaunted Courage and Prudence, that the one succeeding to the other, in the Eastern Church, where the *Arrian* Storm did most rage, by Dispute and Writing, and couragious Sufferings, they faced the Enemy, and kept the Flock of Christ together. *Athanasius* Patriarch of *Alexandria*, and after him, *Basil* Arch-bishop of *Cæsarea*, both which keep the Stile of *Great* until this Day, for they got

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it becauſe of their Worth; *Athanaſius* even from the *Arrian* Emperor *Conſtantius*, and *Baſil* from the Apoſtate Emperor *Julian*, as is to be ſeen in both their Letters of Record, with St. *Baſil*'s Letters of ſharp Rebuke, which did become a pious Biſhop to *Julian* an Apoſtate.

As for the *Arrian*, as ye read in this Chapter before, in ſinging of the Doxology, they ſhunned to ſing it according to the Scriptures, *Glory to the Father, and to the Son, and to the Holy Ghoſt*, but, *by the Son, in the Holy Ghoſt*, which was a deceitful Invention; and the Church Hiſtory tells us the Thing it ſelf, but does not unfold the Intrigue and Myſtery of it, which St. *Baſil* hath done at full Length; for that their ſinging in that their new deviſed Way, was a ſubtil Trick of the Devil, for under it they couched their Error and Blaſphemy; only giving Glory to God the Father; and for the Son, conſidering him only as the Father's Inſtrument, but not equal with him in Glory, and far leſs the Holy Ghoſt: Which Depths of Satan are found out by St. *Baſil*, to the Shame of the *Arrian*, of which he writes at large, which the Learned do read: And that they were ſo obſtinate in their Errors, that nothing could prevail to gain them to ſing the Doxology according to the Scriptures, that they would as ſoon quite their Tongue, as quite that Form of Doxology which they uſed: Where St. *Baſil* grants, that their Way of ſinging the Doxology might be exponed in an Orthodox Senſe, according to the Scriptures; but was not to be ſuffered in theſe Hereticks, becauſe it was well known they ſang them in an heretical and blaſphemous Senſe, againſt the Son and Holy Ghoſt.

Yet reflecting upon the *Arrian* Practice, obſerve, That they did chooſe it as a leſs Evil and Scandal, to ſing the Doxology with ſome Change of the ſhort Syllables of Interjections or Conjunctions, than not to ſing it at all: For, to have refuſed the ſinging of it, had been a ſhorter Cut: But the Reaſon was, publick Shame would not ſuffer them altogether to ſe-

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parate from the Orthodox Church, in that so unquestionable a Duty, and so well known a Part of the Christians publick Worship. *Then let these in* Scotland, *who call themselves Orthodox, and refuse altogether to sing the Doxology, either one Way or other, see to it:* And I beseech them, to commune with their own Hearts, and smite upon their own Breast, and amend.

They who are pleased to read the History of the *Arrian* Persecution, in this fourth Century, will perceive the true Church of Christ at a very low Ebb, and under one of the greatest Eccliples that ever it suffered, since the two Disciples said, *We trusted that it had been he*, Luke 24. 21. and the eleven Apostles were weeping in Secret, *Mark* 16. 10. yet the Lord who brought *David* out of his Depths, and *Daniel* out of the Lions Den, and the three Children out of the seven Times hotter Furnace, *Jonah* out of the Whale's Belly, and *Lazarus* out of the Grave, and commanded the dry scattered Bones to stand up a strong Army, *Ezek.* 37. 10. and in the Beginning, commanded Light to shine out of Darkness, and bringeth Good out of Evil, out of the Church's Persecution and low Condition, brought the more Glory to his own Name, and more Strength of Faith to his Church; where, by the *Arrians* ungodly Way of proceeding when they got the Power in their Hand, they declared to the World what they were, even not the true Church of Christ, but the Seed of the Serpent, promoting their Religion by Injustice and Perjury, the Children of *Abaddon* and *Apollyon*, that Liar and Murderer from the Beginning, *John* 8. 44. promoting their hellish Religion by cruel tormenting and murdering of the Orthodox, they being the first that usurped the Name of Christian, withal, intending to propagate their Religion with Fire and Sword, which is not Christ's Way, nor of his true Christians, but of Antichristians; and therefore, in persecuting of the true Church, as they had learned it at the *Pagans* who lived before them, so they were glad to take the Help of the *Pa-*

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gans who lived with them; therefore the Lord at last brought the *Arrian* to Confusion, and put their lying Lips to Silence, so that ever thereafter, they were hated and abhorred, and despaired ever to prevail any more as they had done.

The second Good which the Lord brought out of this Evil, was the perfect settling of the Christian Faith, the Lord bestowing on the Orthodox, such Courage to suffer, such Faith and Constancy and heavenly Joy, that the *Arrian* was confounded thereby; yea, and while the Orthodox were suffering for the Glory of God, and his Truth, the Lord from Heaven did approve and seal his Truth which they believed and professed, even making them his Instruments to work glorious Miracles; but in the mean Time the *Arrian* wrought no Miracle, nor so much as pretended to work any lying Miracle, as *Jannes* and *Jambres* did against *Moses*, to the hardening of *Pharaoh*; wherein I observe the Lord's wonderful Providence so overruling the *Arrian*, that they did not so much as mint to a Miracle, whereas the Miracles of the Orthodox Church were undeniable: And thus the Lord from Heaven did decide the Controversy betwixt the *Arrian* and the Orthodox, in Favours of his Church; and this the Lord's Doing did so confirm them in the true Faith of the blessed Trinity, that the Gates of Hell, ever since, was not able so to brangle it; and also his Church which had used the Doxology to the blessed Trinity, in their publick Worship, before that Time, was now more confirmed in their Practice, and resolute to make Use of it without fail, ever thereafter, especially in the publick Worship.

In this Chapter, at Page 26. we spoke anent the Addition put to the Doxology, mentioned in the Council of *Vason*. (*As it was in the Beginning*) If some object, that that Addition is obscure, and does not clearly assert the Eternity of the Trinity before the World began, as (*for ever*) in the Close of the Doxology, asserts the Eternity of the Trinity for ever after the World; I answer, we have proven indeniably from the

the Church History, that these Words (*As it was in the Beginning*) in the Doxology, are taken from the first Chapter and first Verse of St. *John*'s Gospel, which Words the Holy Ghost there made Use of, to assert the Co-eternity of the Son with the Father; and therefore that same Text was used by the Fathers of the *Nicen* Council against *Arrius*, who denied the preceeding Eternity of the Son with the Father; and the Fathers of the Council of *Syrmium* against the *Arrians* write, That *Ebion* and *Cerinthus*, who were blasphemous Hereticks in the Days of the Apostle St. *John*, denied the God-head of the Son, and consequently his Co-eternity with the Father: And therefore, as the Scope of St. *John*'s Gospel, is chiefly to prove Christ's Godhead against these two Hereticks; so, albeit that first Proposition, *In the Beginning was the Word*, taken alone, by Way of Separation from the following Words, will not prove any Eternity, or Co-eternity with the Father; yet joyn it in Coherence with the following Words, and that will clear the right Sense of this *Beginning* in the first of *John*, and the *Beginning* mentioned in the Doxology, and ye will find it the same in Sense with the first Words in holy Writ, *Genes.* 1. 1. *In the Beginning God made Heaven and Earth;* and the same Work of Creation is here attribute to the Son, in the third following Verse, *All Things are made by him*, &c. so that the Sense of these Words, *In the Beginning*, both in the Beginning of *Genesis*, and Beginning of *John*'s Gospel, is clearly this, as from the Beginning was the Word, and that Word was God, so is now, and ay shall last: And as in the Beginning all Things were made by him, and so he was eternal before the World that he made in the Beginning of Time; as in the Beginning of *Genesis*, God was eternal before the making of the World; For, to take any single Proposition in Scripture, and admit no Sense to it, but that which that one single separate Proposition will afford, and so admit no further clearing of its Sense from antecedent and consequent Scriptures, the Fathers and Doctors of the Church

Church have ever made that Practice the Mark of a Heretick, or at best, of a heretical and contentious Spirit, so that the Meaning of the Words, *As it was in the Beginning*, compared with the rest of the Verse, *In the Beginning was the Word, and the Word was God*, is as much in Sense, as if the Doxology had said, As it was from Eternity, is now, and ay shall last. 1 *John* 1. 1, 2. and *Prov.* 8. 22, 23. and downwards.

CHAP. V.

The Cause of the Continuance of the Doxology in after Ages.

IN this fifth Chapter, I intend to give a brief Account of the Molestation and Persecution that the Church of Christ suffered from the Remnant of *Arrians*, and other *Antitrinitarian* Blasphemers, beginning at the fifth Century, and continuing to this present Time; therefore I divide it in two Parts, the first containing the *Antitrinitarians* for 1000 Years, even to the sixteenth Century; the second Part containing a List of the chief *Socinians*, *Quakers*, and others who deny the sacred Trinity. In the Beginning of the fifth Century, the great Tempest of the *Arrian* Power and Persecution was much abated in the Mercy of God, who *will not suffer the Rod of the Wicked to lye always on the Lot of the Righteous, lest the Righteous put forth their Hand to Iniquity*, Psal. 125. 3. And among the many other Means used by the Church, against these blasphemous Heresies, the Lord blessed that Mean, especially of the Church's Councils, particularly these general Councils of *Nice*, *Ephesus*, *Constantinople* and *Chalcedon*, which were (as *Beza* well characterizeth them) the holiest Meetings the Sun saw since the Days of the Apostles, who proved (against these Blasphemers) terrible as an Army with Banners,

and like a Rock on the Sea-shore, that breaks all the Waves that violently beat upon it, but it self remains whole and immoveable; for why, the Christian Faith of these general Councils was built upon the Rock, against which the Gates of Hell shall never prevail, *Matth.* 16. 18.

In this fifth Century, and some following, not only the *Arrians* were not altogether extinct, but still remained a Prick in the Side of the true Church, especially these barbarous Nations, who were not under the Command of the Christian Emperors, to wit, *Goths* and *Vandals*, who were turned *Arrians*, and persecuted the true Church so far as they had Power or Opportunity.

Secondly. In the Midst of this Century arose another Sort of Hereticks, called *Eutichians*, Blasphemers against Christ, who vexed the true Church about 300 Years, and sometimes were cruel Persecuters.

Before the *Arrian* and *Eutichian* Hereticks were crushed, Satan stirred up the *Mahometans*, who are professed Blasphemers of the sacred Trinity.

In the Year of Christ 441. the *Vandals* in *Africk* being *Arrians*, put to Death the Orthodox Christians by cruel Torments.

Anno Christi 447. arose a mad Monk, who falsly taught the mixing together of Christ's two Natures, and so destroying them both. He was condemned by a general Council at *Chalcedon*, of 630 Bishops, *Anno Domini* 451. This Heresy continued the longer, and prevailed the more, because of two Emperors, *Anastasius* and *Heraclius*, Favourers of the same.

Anno 489. Many Orthodox Bishops in *Africa* were banished by the *Arrians*, who were prevalent there.

Honoricus King of the *Vandals*, *Arrians* in *Africk*, banished more than 400 Orthodox Bishops, some he burnt to Ashes, and some of them their Tongues were pulled out, who flying to *Constantinople*, spoke miraculously, as if they had had Tongues.

Anno 448. The *Eutichians* in *Alexandria* slew the Orthodox Bishop *Proterius* in the Church, hal-

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led his Body through the Streets, and gnashed his Bowels with their Teeth.

Anno 496. Many *Manicheans*, who also were blasphemers of the blessed Trinity, were detected at *Rome*, and their Books burnt.

Honoricus King of the *Vandals* in *Africk*, being *Arrian*, banished at once 5000 Orthodox Christians.

Anastasius the Emperor, *Anno Dom.* 520. commanded, not a Trinity, but a Quaternity to be worshipped; he was smitten with a Thunder-bolt, and so died; in his wicked Reign 300 Orthodox were killed, and some Orthodox Bishops banished.

Theodoricus, *Arrian* King of the *Goths* in *Italy*, persecuted the Orthodox there; and the King of the *Arrian Goths* in *Spain*, slew his own natural Son for turning Orthodox.

The *Goths* in *Spain*, who had long persecute the Orthodox Christians, were at last converted to the true Faith, *Anno* 585.

In the seventh Century, the *Monotholites*, who were a Branch of the *Eutichian* Heresy, troubled the true Church, for the Emperor *Constance* was a *Monotholite*, and also *Heraclius Arjovaldus* King of *Lombards* was an *Arrian*, *Anno Dom.* 640.

Rotharius another of their Kings, was *Arrian* also in the seventh Century; beside the Trouble that the Church endured from the *Eutichian* and *Monotholite* Hereticks, which were chiefly in the Eastern Church at *Constantinople* and *Alexandria*, so by the *Arrians* in *Italy*.

In this Century arose *Mahomet*, and composed his *Alcoran*, *Anno Dom.* 622. in which blasphemously they deny the blessed Trinity. These not only spread and prevailed mightily in *Asia* and *Africk*, but also crossed the *Hellespont*, and molested *Greece*, both with the Sword and blasphemies; yea, also they crossed the *Mediterranean*, over against *Spain* and *Italy*; at last, *Anno Dom.* 829. came over with a Navy, from the Coast of *Barbary*, and spoiled *Rome*, and returned to *Africk* with the Prey: And again, *Anno Dom.*

845. came over and spoiled *Rome* the second Time; and *Anno Dom.* 933. came over the third Time, and spoiled *Genoa*.

In the seventh Century, the Orthodox Church gave Testimony against Hereticks, in a Council held at *Rome*, *Anno Dom.* 650. of 100 Bishops, and upward, where the *Monothelites* and the *Antitrinitarians* were condemned; and another there of 125 Bishops; and a third at *Constantinople*, *Anno Dom.* 681. of 150 Bishops.

And as the true Church gave Testimony against the *Antitrinitarian* Hereticks; so the Lord from Heaven, by his signal Judgments; For, *First*. *Honoricus* King of *Vandals* in *Africk*, an *Arrian*, and cruel Persecuter of the Orthodox, was long tormented with venemous Boils; at last was consumed with Worms, and so ended his wretched Life.

Secondly. In this same Century, *Theodoricus* King of the *Goths* in *Italy*, a vile *Arrian*, having murdered an Orthodox Nobleman Senator, named *Symachus*, thereafter shortly sitting at Table, the Head of a great Fish dressed in a Dish was set before him, which he imagined to be the Head of *Symachus*, and was so stupified, that he died with Fear.

Abaliardus, a Professor in *Paris*, about the Year 1143. wrote blasphemously against the blessed Trinity, whom *Bernard* refuted, and then there conveened a Council of Church-men in *France*, where he was confuted, convinced and converted.

In the Year 1215. in the Council of *Lateran*, *Joachim Abbas*, his erroneous Book against the Trinity, was condemned, to which he submitted.

If it be objected, that seeing, in the Church History and Councils, from the seventh Century to the fifteenth, there is only Mention of two *Antitrinitarian* Hereticks, and consequently these blasphemous Heresies being now banished and buried; and seeing it is granted, that the Doxology was first appointed to be sung in the Church, by Occasion of *Antitrinitarian* Hereticks, for confirming in the Faith, the Lord's

People,

People, against their Blasphemies; why then was it any longer continued after the Cause was removed? I answer, Because the Church then perceived, by comfortable Experience, that the constant singing of the Doxology in the publick Worship of God, had proved an excellent Mean to confirm Christians in the Doctrine and Faith of the Trinity, and to guard them against the Temptations of Satan, and his Suppots, and their own Corruption, who were all yet lying in wait, to blow at the Ashes of the little Spunks of the said old Blasphemies, that seemed to be buried many hundred Years before. This is *Calvin*'s Metaphore, and accordingly it came to pass; for, in the Year of Christ 1531. Satan did fill the Heart, and furnished the Pen of a *Spaniard Servetus*, with the Blasphemies and Venome of that old Serpent. And now we intend to begin the second Part of this Chapter, and to manifest to every Christian Reader, That if the universal Church had good Cause to appoint the singing of the Doxology, because of the Blasphemies of the *Arrians* against the sacred Trinity: So now in this old and doting Age of the World, the Church have much Cause to continue that ancient Practice; for the new and late Oppofers of this blessed Trinity in this Age, are more blasphemous than ever the old *Arrian* was, of which, the Rise and Growth in *Europe*, we intend to give you a summar Account.

First. That *Spaniard Servetus* being a Physician by Profession, travelled 30 Years in *Pole*, *Hungary* and *Transilvania*, practising Medicine, but infecting Souls with his Blasphemies, (a worse Disease than all his bodily Cures) for which he was first apprehended and imprisoned at *Lions* in *France*, but escaped Prison there; afterwards having written some Books against the sacred Trinity, he was apprehended at *Geneva* for his Blasphemies, and Obstinacy in them, and was condemned by the Magistrate, and burnt quick, *Anno Dom.* 1553.

Geneva's just punishing of him, is approven by the Cantons of *Tygurie*; *Scaffusium*, *Melancton* and *Æcolampadius*,

Iampadius, refute him; and *Calvin* also, in his *Institutiones & opuscula*, and *Melancton* in his fourth Volume, who, in the Year 1656. writes to the *Vesalians*, vulgo the *Veisle*, that if any maintained *Servetus's* Errors, he should be expelled out of their Town: And Cardinal *Hosius*, one of the three that presided in the Council of *Irent*, in his Works, *Folio* 352. writes, That *Servetus* justly deserved so to die for his Blasphemies, and *Beza* gives a just, but black Testimony of him.

Servetus having strongly fermented four Disciples; to wit, *Valentinus Gentilis*, *Alciat* of *Milan*, *Gilbraldus* and *Blandrata*; *First. Valentinus* spread his Errors secretly in *Geneva*; for which, being taxed, he renounced them under his own Hand, under Pain of Perjury, notwithstanding he began to spread them the second Time; for which he was imprisoned, and to be liberate from Prison, wrote a second Recantation of his Blasphemies; and at the Command of the Magistrate, burnt them publickly with his own Hands; thereafter spread his Errors in *France* and *Italy*. *Arrius* was but once perjured, but he twice; then he went to *Pole*, where he did meet with *Blandrata* and *Alciat*, his old Companions; which two had also fled out of *Geneva*; and these three spread their Errors in *Pole* two Years, until the King of *Pole* banished them out of his Dominions; then *Gentilis* wandred through *Austria*, *Moravia* and *Savoy*, at last was apprehended within the Confines of the Republick of *Bern*; and for his doubled Perjury, and Obstinacy in his Blasphemies against the blessed Trinity, was judicially condemned at *Bern* by a Magistrate and burnt, in the Year of Christ 1556. The History whereof is written at Length, by *Aritius* Professor at *Bern*.

Third. Blandrata a Physician, disputed often against *Calvin* at *Geneva*, thereafter in *Germany*, *Helvetia* and *Pole*, vented his Errors, at last turned *Arrian*, *Anno Dom.* 1569. and wrote against the Trinity. *Faustus Socinus*, in his Book of Epistles, *Pag.* 687. calls *Blandrata* his great Patron, to be ever in Honour with him;

him; but at last *Blandrata* was suffocate in his Bed, by his own Brother's Son, and died miserably.

The *Fourth*. *Alciat* turned *Mahometan*, and fled to *Turkie*.

Gilbraldus died of the Pestilence. *Beza* writes of other two, whereof the one drowned himself in a Well.

The other, *Ochinus*, how miserably he died, all *Pole* knew, as writes *Beza* and Cardinal *Hosius*.

Staucarus in *Pole* wrote against the sacred Trinity, which the Orthodox Synod in *Pole* condemned, and the Divines of *Hidelberg* and *Tigurie* refuted, and *Calvin* also, *Anno Dom.* 1563. and *Beza* 1568. *Anno Dom.* 1567. a Book written at *Alba Julio* by the Hereticks in *Sarmatia* and *Transilvania* is refuted at large, by *Zanchius de tribus Elohim*, and *Georgius Paulus*, Superintendent of the heretical Churches in the Dioceſe of *Croco*, of whom writes *Beza*, Epist. 81.

Statorius, against whom *Beza* writes, Epist. 15. and 16.

Andrew Dudithius, sometime a Bishop in *Hungary*, and a conspicuous Member of the *Trent* Council, left the *Roman Church*; to him *Beza* writes his first Epist. *Anno Dom.* 1570. both large and loving, yet at last he fell in the Snare of the *Transilvanian* Hereticks.

Sylvanus Pastor in *Hidelberg*, turns *Arrian* and Traitor against his Prince *Palatine*; for these two Crimes he was beheaded, *Anno Dom.* 1522. His Collegue *Menzerus* escaping out of Prison, went first to *Pole*, then to *Transilvania*, at last to *Constantinople*, and there turned a circumcised *Turk*; he died crying and roaring most terribly, that the *Turks* said, they never saw such a fearful Death, and that he was a Child of Satan; and the Reader may think no Wonder of his desperate Death, seeing he had renounced his Saviour and Baptism.

Sadelius in *Pole* denied Christ's Divine Nature, and the New Testament.

Lelius

Lælius Socinus an *Italian*, foresaking the Errors of the *Roman* Church, *Calvin* wrote an Epistle to him, *Anno Dom.* 1555. of him *Beza* writes, Epist. 81.

Faustus Socinus his Nephew, leaving *Italy*, came to *Tyguri* with his Uncle's Papers, where he spent three Years in private Studies: He was of a quick Wit, but too proud and bold; he confesseth in his Writs, that he had little Logick, *Greek* or *Hebrew*: He went to *Transilvania*, and there spread his Errors; he was in such Repute with these Hereticks, that even at this Day they are designed *Socinians*.

Franciscus Davidus, about the Year 1580. Superintendent in *Transilvania* to that Sect of Hereticks, denied that Christ was God or the Messias, or should be worshipped; for which the Prince of *Transilvania* cast him in Prison, where he turning mad, died in Despair, affirming he saw the Devils came to take him away with them.

Poleologus, a *Dominican* at *Rome*, fled to *Poland*, turned *Arrian*, but was brought back to *Rome* and burnt.

Smalcius, *Socinian* Preacher at *Racovia*, wrote a large *Socinian* Catechism, printed *Anno Dom.* 1608. as *Socinus* had written another; and still the *Socinians* are busy scribling their Blasphemies, and printing them, as *Gostavius*, *Anno Dom.* 1613. and *Nicolaides Anno Dom.* 1614.

An Advocate at *Paris*, *Anno Dom.* 1616. caused print *Abailardus* his Blasphemies, which had been condemned and accursed, by a Church Council, above 500 Years before.

Anno Dom. 1620. *Servetus*'s Books were turned into *Dutch*, and printed in *Belgia*, in which he blasphemes the most blessed Trinity.

Doctor *Forbes*, *Anno Dom.* 1631. refutes a Dissertation of a certain *Socinian*, then newly written.

Anno Dom. 1642. *Crellius*, *Socinian* Preacher at *Racovia*, hath printed a Book against the Trinity; and after him *Stychmanus*.

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The *Socinians* not only increased in *Pole* and *Transylvania*, but also came to *Belgia*, where they consorted with the *Arminian*; for, *Anno Dom.* 1611. the Orthodox Synod in *Pole* writes to *Paræus*, regreting that the *Socinians* in *Pole* made much of *Arminius*; and now the later *Arminians* are poisoned with *Socinianism*, as is clear from the Writings of *Episcopius* their Chiftain. It was granted indeed, that the *Socinians* are banished *Belgia*, by publick Proclamation of the States of the *Netherlands*; yet notwithstanding, many *Socinians* lurk there, under the Notion of *Remonstrants* and *Anabaptists*, both which Sects are tolerate there, and who all three joyn, and agree in many of their Opinions, as writes *Hoorn Beck*, Divinity Professor at *Utrecht*, *Anno Dom.* 1650.

Anno Dom. 1638. *Sartorius* a *Socinian* at *Amsterdam*, wrote a Letter to *Adam Frank*, *Socinian* Preacher at *Claudiopolis*, which the Prince of *Transylvania* intercepted and caused print, where is written, That in *Holland* there is a great Harvest of *Socinians*.

The *Socinians* do not only lurk and multiply in *Belgia*; but which is lamentable, are crept over to *England*. Mr. *Edward*'s *Gangrene*, *parte prima*, printed at *London*, *Anno Dom.* 1646. writes, That here the Doctrine of the Trinity, by too too many, is called a *Popish* Tradition. And Part 3. Pag. 58. thus he writes, All Men may see, That many in *England* are *Arrians* and *Antitrinitarians*. He writes also, Pag. 136. a Letter from *Holland* to *London*, dated 1646. Here we burn the Books of the *Socinian* Errors, and they dare not be sold in these Parts; but at *London* is taught Blasphemy against God and his Christ, (and as much now as ever; yea, rather more) and is even come the Length of *Scotland*, to a great Pitch. And a Minister in *Holland* wrote a Letter, dated *October* 18. 1646. to some Ministers in *London*, that divers *English* Merchants were seeking to buy *Socinus*'s Works, and *Crellius*, &c. from a Stationer in *Holland*; and when the Stationer answered, That these Books were prohibit by the States General; the

Merchant replied, Nevertheless you may transport them from other Nations, and we shall give you for them what you will. And the General Assembly in *Scotland*, *Anno Dom.* 1648. Sess. 43. writes thus, *Socinianism* is now spread in *England*. As for our Sentiment upon the *Socinian*, There was in the ancient Church, two Heresies that were most dangerous and prevalent, first the *Arrian*, then the *Pelagian*, both which the Orthodox Church zealously opposed, and justly condemned; but the late *Socinian* hath drunk in all the Poison, both of the *Arrian* and *Pelagian*, and much more.

Secondly. That as the ancient Church did condemn *Arrius* and *Pelagius*, in their Councils, and being obstinate, excommunicate them; so the ancient Fathers denied the *Arrian* to deserve the Name of Christian; yea, the Moderns, both *Papists* and *Lutherians*, that wrote against the *Socinians*, deny them also to be Christians; the same doth *Gomarus*; and Doctor *Forbes* in his Theological Instructions, *Lib.* 10. *Cap.* 13. § 14. denies the *Socinian* Baptism to be valid.

The Professors of *Leyden*, *Anno Dom.* 1598. gave their Judgment of *Osterodius* the *Socinian*, his Writs, That they led Men very near to *Turcism*. And *Grotius* writing of the Piety of the States of *Holland*, saith, *Seeing Heresy is the Venom of the Church, and that suddenly working; yet there are Degrees in Heresies, whereof some are more hurtful than others; but a worse Heresy than* Socinianism, *is not to be found.* At the very mentioning of which all the Godly should shrink.

Against this Heresy, not only the civil Magistrate and Church, but also the God of Heaven, by his immediate Hand of Providence, hath given Testimony; the Magistrate hath put them to Death, not only in the reformed Church, but also the *Roman* Church: Thus the Parliament of *Pole* being informed, *Anno Dom.* 1638. That the *Socinians* in *Racovia* had begun to print a Book of Blasphemies against the sacred Trinity, they did take from them their Bibliotheck,

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Printing-house and Press, and being many, banished them the Town. As for the immediate Hand of God upon the *Socinian*, it is remarkable both in temporal and spiritual Judgments, that some of them were their own Murderers, and others of them died in Despair, others renounced Christ, and turned *Mahometan*.

Thus having spoken of the *Socinian*, remains a Word of the *Anabaptist* and *Quaker*, * who also are Blasphemers of the Trinity: That the *Anabaptists* are such, the Professors of *Leyden* are sufficient Witnesses. As for the *Quakers*, who not only are in *England* and *Ireland*, but even some of them scattered in *Scotland*: 'Tis well known by many of their own printed Pamphlets, and by the Books of others, their mad Pranks and Blasphemies, and Disputes against the sacred Trinity; for Instance, The *Phanatick History* printed at *London*, *Anno Dom.* 1660. Pag. 54. In a publick Dispute at *Cambridge*, they denied the sacred Trinity, with Blasphemies that I abhor to write. And *Anno Dom.* 1657. a Book printed at *London*, by *John Stalham*, called, *The Reviler rebuked*, wherein he refutes *Quaker Richard Fairnworth*, who printed and spread a Pamphlet about that Time, wherein he denied the Holy Ghost to be a Person in the Trinity. Therefore, as the universal Church of old did piously and wisely appoint and practise the singing of the Doxology, to confirm the Flock of Christ against the dangerous Blasphemies of *Arrius*, and other *Antitrinitarian* Hereticks; so to this Day, the universal Church do still continue that Practice to guard their Flocks against the Blasphemies of *Anabaptists* nd *Quakers*, but especially *Socinians*, who, in ho- nd hellish Blasphemies, outdo the old *Arr*

CHAP.

CHAP. VI.

The Lawfulneſs of ſinging the Doxology, *proven by theſe Arguments.* 1. *Becauſe all Chriſtians are baptized in the Name of Father, Son and Holy Ghoſt.* 2. *They believe or profeſs their Faith in Father, Son and Holy Ghoſt.* 3. *They believe Father, Son and Holy Ghoſt to be their Creator, Redeemer and Sanctifier.* 4. *Their Faith, and Hope of eternal Glory, is from Father, Son and Holy Ghoſt.* 5. *God, Father, Son and Holy Ghoſt, made all Things, and Man more eſpecially, for his Glory.* 6. *This Lord of Glory often calls Man's Tongue his Glory.* 7. *From the Practice of the Saints and Angels.* 8. *From God's Command.* 9. *The Appointment and Practice of the univerſal Church.* 10. *The Indiviſibility of the Worſhip we give to God, one in Eſſence, and three Perſons, illuſtrate by Fathers and Councils.*

IN the former Chapters, I having deſcribed the Occaſion upon which the univerſal Church did appoint the ſinging of the Doxology, *to wit*, The abounding of Blaſphemers againſt the Trinity, proven in the firſt three Chapters. *Secondly.* The unanimous Agreement of the Church, for ſinging the Doxology, in the fourth Chapter; and the Reaſon of its Continuance in the Church to this Day, even becauſe the Church, ever ſince, hath never altogether wanted ſome blaſphemous Hereticks within the Church, beſides the *Turk* and *Jew*, both Deniers of the Trinity without the Church. Follows the ſecond Part of this Treatiſe, which is ſubdivided thus, *Firſt.* I prove by many Arguments, the Lawfulneſs of the ſinging of the Doxology, in the ſixth, ſeventh, eighth, ninth and tenth Chapters. *Secondly.* I anſwer ſome Objections in the eleventh and twelfth Chapters. *Thirdly.* I ſhow

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the many Evils from the refusing to sing the Doxology.

In this and some following Chapters I have accumulate Arguments, because I supponed I did write to some Christians weak in Knowledge; I say, weak in Knowledge, because I am loath to judge, that any Christian strong in Knowledge will deny its Lawfulness, unless their Judgment be strangely overclouded by prevalent Prejudice; and if any such there be, we have also brought Arguments for their Perusing: We begin with Arguments for the Weak.

All who are baptized in the Name of Father, Son, and Holy Ghost, to them it is lawful to sing *Glory to Father, Son, and Holy Ghost*; but all Christians are baptized in the Name of Father, Son, and Holy Ghost, therefore, to all Christians it is lawful to sing *Glory to Father, Son, and Holy Ghost.*

Second Reason, All who believe and profess their Faith in Father, Son, and Holy Ghost, to them it is lawful to sing *Glory to Father, Son, and Holy Ghost*; but all Christians throughout the World believe and profess Faith in Father, Son, and Holy Ghost, therefore it is lawful to all Christians throughout the World to sing *Glory to Father, Son, and Holy Ghost.*

Third Reason, All who believe and profess, That God, Father, Son, and Holy Ghost, is their Creator, Redeemer, and Sanctifier, to them it is lawful to sing *Glory to Father, Son, and Holy Ghost*; but all Christians believe and profess, that God, Father, Son, Holy Ghost, is their Creator, Redeemer, and Sanctifier, therefore, *&c.*

Fourth Reason, All who believe, hope, and profess to enjoy eternal Glory in Heaven, from and with Father, Son and Holy Ghost, to them it is lawful to sing *Glory to Father, Son, and Holy Ghost*; but all Christians believe, hope, and profess to enjoy eternal Glory in Heaven from and with Father, Son, and Holy Ghost, therefore, *&c.*

Fifth Reason, God, Father, Son, and Holy Ghost *made all Things for his own Glory*, and *Man's Chief End*

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is to glorifie God, the first Words of the Lesser Catechism of the *Westminster* Synod; Therefore it is lawful to glorifie God, Father, Son, and Holy Ghost in a Song.

Sixth Reason, God, Father, Son, and Holy Ghost hath given to Man his Tongue and Speech, that therewith he may glorifie God Father, Son, and Holy Ghost; Therefore, often in the Book of *Psalms*, Man's Tongue is called his *Glory*, Psal. 57. 8. *Awake up my Glory*. Psal. 108. 1. *I will sing Praise with my Glory*. Psal. 16. 9. *My Heart is glad, my Glory rejoyceth*; which Glory, the Maker of the Tongue (*Acts* 2. 26.) expones to be the Tongue in these Words, *My Heart doth rejoyce, and my Tongue was glad*. Psal. 30. 12. *That my Glory may sing Praise unto thee, and not be silent, O Lord my God*: Shall then Man's Tongue, his Glory, be commanded Silence by Man, and not to sing *Glory to God the Father, Son, and Holy Ghost*, when his Maker gave him his Tongue to sing Glory to his Maker.

Seventh Reason, That which is the Practice of Angels, and of all the Saints in Heaven and Earth, is lawful; but to sing Glory to God, Father, Son, and Holy Ghost, is the Practice of the Angels, *Luke* 2. 14. *The Heavenly Host sang, Glory to God*; and *Rev.* 5. 13. *All in Heaven and in Earth did sing Glory to God*.

Eighth Reason, That which is commanded of God is lawful; but to sing Glory to God is commanded by God: I prove the Assumption, *Psal.* 96. 1, 2. These commanded, *Sing unto the Lord*; and *Ver.* 3. *Declare his Glory*; and *Ver.* 7, 8. *Give unto the Lord the Glory due unto his Name*, &c.

Ninth Reason, That which hath been the Constitution and constant Practice of the universal Church these 1300 Years, without Scruple or Refusal, and still retained in the Reformed Churches, after their Purgation from Idolatry and Superstition, that is lawful: The same Argument is used by St. *Paul*, 1 *Cor.* 11. 16. To stop the Mouth of the Contentious, to wit, *We have no such Custom, neither the Churches of God*.

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Tenth Reason, That which is commanded by God is lawful; but to sing *Glory to Father, Son, and Holy Ghost* is commanded by God; Therefore, *&c.* I prove the *Minor*, The Glory commanded by God and given to God, is indivisive, and due to all the three Persons equally; so says the Lesser Catechism, *They are equal in Power and Glory*; and whensoever a Christian sings *Glory to God*, then it is not only lawful, but also necessary, that in the Thought that Christian at that same Time shall ascribe that *Glory* to all the Three Persons, which if he do not, he is worshipping an Idol, and not the true God; then whatever Thought of a Christian is lawful and commanded, it is lawful for him to express that Thought with his Tongue; then when he is singing Glory to God, and lawfully and equally in his Mind is giving that Glory to Father, Son, and Holy Ghost, then it is lawful for him at that same Time to give that Glory expresly with his Tongue to Father, Son, and Holy Ghost; for all the Worship and Adoration that the Christian gives to God, should, and is rightly given to God, One in Essence, and Three in Persons, Father, Son, and Holy Ghost, who all Three have one almighty Power, one Will, one external Action, in hearing our Prayers, and granting our Requests, and therefore the Worship given to them is indivisible; therefore *Perkins* saith well, writing on *Mat. 6. 9. We should worship the whole Trinity conjunctly, and not one Person alone, and when we name God alone, we should in our Mind worship the three Persons also*; then upon the sound and infallible Doctrine of Christianity, as no Christian dare deny the Lawfulness of singing *Glory to God*, so upon the same Ground, and as infallibly, no Christian dare deny the Lawfulness of singing *Glory to God, Father, Son, and Holy Ghost*.

The Ninth Reason in this Chapter being taken from the Custom of the Church, and that in Imitation of the Apostle St. *Paul*, 1 *Cor.* 11. 16. For in this present Case, the Duty being proven lawful, according to the Word of God, which we have done in the former Eight Reasons, the Practice of the Church, if the

Apostle's

Apostle's Argument hold good, is sufficient Warrant to clear the Conscience of any particular Christian, for doing of the Duty; therefore, albeit we have handled before somewhat of the *Antiquity* and *Universality* of this Practice, in singing the *Doxology*, and using it in our Devotion, yet for further clearing of that Truth, and Satisfaction to the Scrupulous, we shall clear it yet more from Antiquity: St. *Basil*, who was mighty in the Scriptures, and a Son of Thunder against the *Arrian* in his Time, and so took Occasion to write of the *Doxology*, being the great Badge and Standard of Christianity against the *Arrian*, writes thus, *That he received the Custom of singing Glory to the Father, as an Heirship from his Fathers, learned it at him that baptized him*; and cites many of the ancient Fathers, even to the Days of the Apostles, that used the *Doxology*, and that the Fathers before him did appoint it to be sung in their Churches; and as this shews its *Antiquity*, so he writes accordingly of its *Universality*, That from the East and the West, *Mesopotamia* and *Capadocia*, Nations and Cities long before his Time, and the Memory of all Men, used the *Doxology*.

But if it be objected, That yet 'tis uncertain when the Church first began to sing the Doxology in the publick Worship of God, and therefore it is to be rejected; I answer, *First*, The Duty being lawful, and infallibly grounded on the Word of God, so it cannot be denied, but the using of it is very ancient in the Church of Christ. 2*d* Answer, By the Light of Nature, and Law of Nations, a constant good Custom being practised many hundred Years without Controul, or any apparent Evil in the Practice thereof, turns into a Law; for universal Practice answers to universal Vows, that all who practise it, are content that it be a Law; and as it is so in the State by Analogy, it is so in the Church, therefore St. *Paul* does not reason from a Church Canon; he says not, *We have made an Act in the Church for such a Thing to be done*, but only this, *The Church hath no such Custom*, therefore would he say, *This is as strong as a Church Act*,

Act, 1 *Cor.* 11. 16. I am glad that the Synod of Divines did not reject the Apostolick Creed, but has retained it at the End of their *Shorter Catechism*, albeit they cannot tell, no more than *Calvin*, when it was first written, or made use of in the Church, but confess it Orthodox, lawful, and consonant to the Scriptures, and very ancient; and in all these it agrees with the Doxology; then, if you retain your Creed, albeit none can tell who first wrote it, or when it was first made use of, so I plead for the Doxology that same Privilege, That albeit it cannot be proven from Scripture, when it began to be used, yet it having all the good Properties of the Creed, should be retained in the Church as long as the Creed.

Yea, seeing the Creed retains the Stile *Apostolick*, because of its great Antiquity, so some of the Learned incline to think, that the Doxology is also of *Apostolick Antiquity*, for that it was used in the Church long before the *Nicene* Creed, It was proven by *Basil*'s Words, and *Athanasius*, who was a young Presbyter at the Council of *Nice*, and there a great Refuter of *Arrius*, yet long before he died, *Basil* writes divers Letters to him, *Epist.* 47. and divers following, reverencing his gray Hairs, but so as they were Bishops Contemporary; and *Basil* writes, That the Doxology was used in *Europe* and *Asia* long before the Council of *Nice*, even past the Memory of Man; and seeing in the Primitive Church, many Catechumen Men and Women were solemnly baptized in their publick Worship, who had chiefly learned in their Catechism the Doctrine of the Trinity, and gave a Confession of it at their Baptism themselves, and in that their publick Worship were always sung holy Hymns to God (as the Learned know) what more probable than that these, especially the *Catechumeni*, who were now Christians of Understanding, as they were baptized presently in the Name of Father, Son, and Holy Ghost, and gave a Confession of their Faith, in Father, Son and Holy Ghost, that they also in their publick Worship did

sing Glory to that Father, Son, and Holy Ghost, in whose Name they were newly baptized.

Some ask the Question, Upon what Text of Scripture the Doxology is chiefly founded? For Answer, It hath two Parts, to wit, The three Persons of the Trinity, which are the Object of that Worship. 2*dly*, The Glory given to them, which is the Act of Worship in the Doxology; accordingly the giving Glory to God is founded on many Scriptures, but there is one full and express, *Rom.* 11. the last Verse, *Of him, and through him, and to him are all Things, to whom be Glory for ever, Amen.* But seeing the Object of the Worship, in three distinct Persons of the Trinity, is most clear in the Words of the Baptismal Institution, *Matth.* 28. 19. *Baptizing them in the Name of the Father, and the Son, and the Holy Ghost;* therefore with *Athanasius*, *Basil*, and the rest of the Greek Fathers, we think that the Doxology is chiefly grounded upon that Text in *Matthew*. It is true, some of the Learned would build it on that Text, *Rom.* 11. and that because they alledge the three Persons of the Trinity insinuate here, which, tho' it were granted, that the three Persons are there insinuate, yet the other Text being full and express, and the strongest Bulwark against the *Arrian*; therefore that Text in *Matthew* is the chief Ground for the Doxology; for to glorifie God according to that Text in the *Romans* is so general, that the *Arrian* could easily subscribe to such a Doxology.

CHAP. VII.

The Lawfulness of singing the Doxology proven by the Induction of all its Parts, 12. *from the three Holies,* Isa. 6. 3.

IN this Chapter we prove by Induction, That all the Parts of the Doxology are in the holy Scriptures; from whence we deduce this Reason, That divine

vine Glory which in holy Scripture is given to Father, Son, and Holy Ghoſt, that ſame divine Glory is lawful to ſing to Father, Son, and Holy Ghoſt. We prove the Aſſumption, Suppoſing that Glory is given to the Father, Son, and Holy Ghoſt, *Rom.* 11. laſt Verſe, *To God be Glory for ever.* 1 Tim. 1. 17. *To God be Honour and Glory for ever and ever, Amen.* 2 Tim. 4. 18. *To God be Glory for ever and ever.* 1 Tim. 6. 16. *To God be Honour and Power everlaſting for ever.* Jude Ver. laſt, *To God be Glory now and for ever, Amen.* Galat. 14. 5. *To God and our Father be Glory for ever and ever, Amen.* And the ſame Words, *Phil.* 4. 20. *2dly, Glory to God through Chriſt*; theſe Words you ſhall find, *Rom.* 16. Verſ. laſt. *Eph.* 3. 21. *Heb.* 13. 20, 21. *3dly, To Chriſt be Glory now and for ever, Amen.* 2 Pet. 3. Ver. laſt. Rev. 16. Rev. 5. 12. *He is the Lord of Glory.* 1 Cor. 2. 8. James 2. 1. *He is crowned with Glory.* Heb. 2. 9. *The Lord's glorious Branch.* Iſa. 11. 10.

The Holy Ghoſt, 1 *Pet.* 4. 14. *The Spirit of Glory is glorified.*

Thus we have proven from Scripture theſe Parts of the Doxology, *Glory to the Father, and to the Son, and to the Holy Ghoſt, for now and ever*: There remains one Sentence to be cleared in the Doxology, to wit, *As it was in the Beginning*; for clearing of which, we wrote in the End of the 4th *Chapter*, That theſe Words were added to the Doxology becauſe of the *Arrian* Hereticks, and that in the 4th Century, when *Arrius* denied, that the Son was with the Father from all Eternity, but affirmed, that there was a Time when the Son was not; and theſe ancient Doctors of the Church, knowing that the firſt Words in St. *John*'s Goſpel, in theſe three firſt Verſes, were indited by the Holy Ghoſt, and written by the Apoſtle St. *John* his Pen-man, to aſſert the Co-eternity of the Son with the Father, and that againſt ancient Hereticks, who lived in the Apoſtle St. *John*'s Time, and were Blaſphemers of Chriſt; the Church therefore hath made Choice of that ſame Text, as fitteſt againſt the *Arrians*. Thus have we cleared, that all

the Words in the Doxology are expreſs Scripture, and according thereunto: And if any object, That it follows not to be lawfully ſung in the Church, except it were in Scripture all contiguous together, as one of the Pſalms of *David*; To theſe in this Place I only give this Anſwer, That the Reformed Church of *France*, in their publick Worſhip, ſing the Apoſtolick Creed turned into Metre, and is therefore printed, and bound in with their *Pſalm* Books, and yet that Creed is far leſs continued Scripture than the Doxology. And the Learned know, that the Church of *France* is famous, not only of old Time, for many glorious Martyrs before the Council of *Nice*, but alſo in the Beginning of Reformation from Popery.

The Second Part of the *Chapter*, containing the 12th Reaſon, it is taken from *Iſaiah* 6. 1, 2, 3. The Prophet *Iſaiah* in a Viſion ſaw the Lord ſitting on a Throne, and the Heavenly Seraphims crying one to another, *Holy, holy, holy is the Lord of Hoſts, the whole Earth is full of his Glory.* Here the Learned prove, that this Song is ſung to the Sacred Trinity, as if theſe Seraphims had ſaid, *Holy Father, Holy Son, Holy Ghoſt*; for that ſame Lord of Hoſts in the 8th Verſe, ſpeaks in the plural Number, *Who will go for us*; juſt ſo, *Gen.* 1. 26. *And God ſaid, Let us make Man after our Likeneſs*; which Speech the Learned agree to be ſpoken by the Sacred Trinity. *Secondly*, We ſhall prove that Glory to the three diſtinct Perſons of the Trinity is meant here, *Firſt*, That Glory to the Father is meant none will deny, no not the *Arrian*, nor *Socinian*. *Secondly*, We prove, that Glory to the Son is alſo meant here, for God the Son was alſo here, for the Prophet *Iſaiah* ſaw his Glory here, which is proven, *John* 12. 41. The Prophet *Iſaiah* ſaw Chriſt's Glory, and ſpake of him even then, when the Lord blinded their Eyes, and hardened their Hearts, *Ver.* 40. Which Commiſſion *Iſaiah* received, *Iſa.* 6. 10. after he had ſeen Chriſt's Glory; then, if God the Son was here, the 2d *Holy* is to him. *Thirdly*, The Holy Ghoſt was here, which I prove it was the Holy Ghoſt here

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which spake to the Prophet *Isaiah*, 6. 9. *The Lord said, Go tell this People*; but *Acts* 28. 25. That same Lord is the Holy Ghost; *Well spake the Holy Ghost by* Isaiah *the Prophet, unto our Fathers, saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand*, &c. Then seeing the Scriptures prove the three Persons expresly were here, it cannot be denied but the three *Holies* were to the three Persons; therefore the Doctors of the ancient Church, and universal Councils, and approven Orthodox Divines, unanimously teach, That here the Seraphims in their Choir are singing a Doxology to the blessed Trinity, and consequently this Doxology is a Scripture Song, therefore the Divines of *Westminster* Synod, in their Notes upon *Rev.* 4. at the 8th Verse, singing the like three Holies with them, in the 6th of *Isaiah*, 3d Verse, which they also quote and comment thus, *They continually praise God, and set out the Trinity of the Persons in the Godhead.*

Did not the Angels in this 6th of *Isaiah*, sing the Doxology to the glorious Trinity? The universal Church, in their general Council, have taught so, and also practised accordingly; The Fathers, both before and after that Council, with *Calvin*, and the rest of the reformed Churches teach so; and the Synod of Divines, in their Notes on the *Revelation*, teached so. Will ye not then go along with the universal and reformed Church? Or will ye go along with the Synod of Divines on the *Revelation*; to that Synod you gave the Credit to draw up your Creed, or Confession of Faith and Catechisms; and will ye not give them Credit in the Matter of the Doxology, that the heavenly Seraphims sang *Glory to the Father, Son and Holy Ghost*? Shall the Angels come from Heaven to Earth, to give you a good Example to sing the Doxology? Will neither the universal Church on Earth, nor Angels in Heaven, move you to follow their holy Example? I answer, It will move all these on whom that Judgment hath not fallen, pronounced *Isa. 6. 9, 10. Hear indeed, but understand not, make*

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the Heart of this People fat. As ye love your Souls, beware of that Judgment, which is my Prayer for you at the Throne of Grace.

CHAP. VIII.

Thirteenth Reason, from that Song, Rev. 5. 9. 14. *From God's Command,* 1 Chr. 16. 20. *illustrate by Councils and Fathers.*

THE thirteenth Reason is taken from the fifth Chapter of the Book of *Revelations*, thus collected; St. *John* the Divine saw a Vision in Heaven, and heard them sing a new Song, *Ver.* 9. continuing to the End of the Chapter; and *Ver.* 13. *Every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them heard I saying, Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Here the Universality of singing is so great, that it comprehends the universal Church of all Christians; yea, of all the Angels in Heaven, and all Saints, both in Heaven and Earth, both the Church militant and triumphant. 2. What are they singing? *Blessing, Honour, Glory and Power.* 3. To whom do they sing this Doxology? I answer, *To him that sits upon the Throne, and to the Lamb.* And that the Weak may better understand that there are two Persons of the Godhead distinctly expreſt here, for them more clearly distinguished in the 6 Ver. *In the Midst of the Throne stood a Lamb, who came and took the Book out of the right Hand of him that sat upon the Throne*, Ver. 7. And that both the Father and the Son sat upon the same Throne, *Rev.* 3. 21. *I am set down with my Father on his Throne.* And *Rev.* 22. 3, 4. *Both the Throne of God, and of the Lamb*, and not Thrones. But the Weak may say, That the Holy Ghost is not named in this Song? To whom I

answer;

anſwer, That it is the Doctrine and Faith of the univerſal Church, containing all Chriſtians from the Riſing of the Sun, to its going down, Father, Son, and Holy Ghoſt, one and that ſame glorious God, ſit and reign conjunctly, upon one and that ſame glorious Throne in Heaven, according to the Leſſer Catechiſm, *There are three Perſons in the Godhead, equal in Power and Glory.* So that here, while they ſing Glory to him that ſits upon the Throne, the Holy Ghoſt is alſo neceſſarily to be meaned: as from *Matth.* 1. 20. later Part of the Verſe, *Fear not to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt.* And Ch. 3. Ver. 16. and lawfully is to be expreſſed, according to the Orthodox Doctrine in the former Reaſons; ſeeing then all the Saints and Angels in Heaven, and in Earth, joyn in this Song with a loud Voice, what a Pity is it, that ſome Chriſtians ſhould refuſe to joyn in ſinging this Doxology; yea, abhor it as a ſinful Action, and by ſhunning it, think they abſtain from Evil. I beſeech you in the Fear of the Almighty, conſider that Word, *Iſa.* 5. 20. *Wo unto them that call Evil good, and Good evil.*

The General Aſſembly of the Church, *Anno* 1647. at *Edinburgh*, *Auguſt* 28. Seſſ. 25. did ordain Mr. *Zachary Boyd*, to turn the ſcriptural Songs (beſide the Pſalms) in the Old and New Teſtament, in Metre, for the Uſe of the Church, as Mr. *Zachary* himſelf profeſſes, in the Preface to the ſaid Songs, printed at *Glaſgow*, *Anno Dom.* 1648. But this Song in the *Rev.* 5. 9. I find not among the ſcriptural Songs; why he omitted it, I know not, but this I know, the Holy Ghoſt calls it a Song, as expreſly as any in the Bible. 2. The Singers are all Chriſtians. 3. The Subject is ſolemn, and the Duty undeniable, to all that call themſelves Chriſtians. Mr. *Zachary Boyd*, in his Letter to the Miniſters of *Scotland*, of the Date, *Glaſgow* 27th of *February*, 1648. (which Letter he prefixes to his ſcriptural Songs which he turned into Metre) ſays, That the Church having the Uſe there-

of,

of, may, in Obedience to the Apostle's Precept, *Eph.* 5. 18. in Psalms and Hymns, and spiritual Songs, make Melody in their Heart to the Lord.

The 14th Reason that we bring, is from 1 *Chr.* 16. 29. *Give unto the Lord the Glory due unto his Name,* and *Rev.* 7. 9, 10, 11, 12. whence, with a little Explication, the Lawfulness of singing the Doxology may be proven; and *First.* From Christ's Words in his divine Institution of Baptism, *Matth.* 28. 19. *Baptize all Nations in the Name of the Father, and the Son, and the Holy Ghost*; so, according to Christ's Words, Father, Son and Holy Ghost, is the Name of God: Then, seeing we are commanded to give Glory to God's Name, we are also to give Glory to God the Father, Son and Holy Ghost. And if any would foolishly cavil, here are three Names, let this suffice to stop their Mouth, That God who is Truth it self, hath called it, *In the Name*, in the singular Number, and not *Names* in the Plural; therefore, the Doctors, both of the *Greek* and *Latin* Church, have piously and learnedly dived into the mysterious Cause of this one Name, and with one Consent they agree, That it is to teach the Unity of the Essence, together with the Trinity of the Persons. Then, for our Purpose, if Father, Son and Holy Ghost be the Name of God, and three distinct Persons in the Godhead, are to be known and believed necessarily to Salvation, by all Christians who are baptized in that Name; and seeing God in his Mercy and Goodness, hath made Baptism a Seal, applying to Christians, Benefits of unspeakable Value, given by Father, Son and Holy Ghost; shall it not then be God's Due from Man, and Man's Duty to God, to give God the Glory due unto his Name, even to this his Name, Father, Son and Holy Ghost; yea, and to sing it? For Proof of which, amongst many Texts, take the 23 Verse of the foresaid Chapter, 1 *Chron.* 16. *Sing unto the Lord all the Earth.* So that, from these three Texts, 1 *Chron.* 16. 23, 29. with *Matth.* 28. 19. I collect this Conclusion, All baptized in the Name of the Fa-

Father, Son and Holy Ghoſt, ſhould ſing *Glory to the Father Son and Holy Ghoſt.* And if any object, That 1 *Chron.* 16. 29. by God's Name is meant himſelf, I anſwer, Be it ſo, but God himſelf is Father, Son and Holy Ghoſt; and conſider the 20th Ver. in the 1ſt of *Matth.* and the 16th Ver. of the 3d of *Matth.*

Now, Chriſtian, when you have read theſe Reaſons, I intreat you to lay them to Heart, eſpecially the firſt Nine, being moſt plain, and ponder in each Reaſon, the firſt two Sentences, which no Chriſtian will or dare deny, albeit he know no more but the common Grounds of Reaſon and Chriſtianity: And if you grant both the firſt Sentences, and yet deny the third Sentence following on that Reaſon, then know that Truth hath got the Victory, and you are convinced; and if you aſſent not to ſing the Doxology, ye *detain the Truth in Unrighteouſneſs,* Rom. 1. 18. and *rebel againſt the Light, and hate the Light,* John. 3. 20. And they who wilfully harden themſelves, would not embrace the Truth, albeit Chriſt the Wiſdom of the Father, were preaching it unto them, unleſs he did apply his Almighty gracious Power, as he did to *Saul* in his Converſion, *Acts* 9. 5, 6. which he does not ordinarily on thoſe that harden themſelves, and cloſe their Eyes againſt the Light darting in upon their Underſtanding, for *he reſiſts the Proud, but giveth Grace to the Humble and Lowly.* The Apoſtle ſpeaks of unreaſonable Men, 2 *Theſſ.* 3. 2. by which are meant the Unbeliever and Unregenerate; for the true Believer, his ſaving Faith, clears up and fortifies his Reaſon; therefore, if thou be a furniſhed and true Believer, and grant the Truth of the firſt two Sentences of any one, or all the Reaſons, then thou wilt aſſent to the third Sentence, which is, To ſing *Glory to the Father, Son and Holy Ghoſt:* And if thou find thy Heart inclining to conſent, then blow at that Spunk that is kindled in thy Soul by the Holy Ghoſt, and go to thy Knees in all Humility, Sincerity and Self-denial, and beg of him to lead thee in all Truth, and to ſhew thee the good and the right Way, and whether it will tend

more to the Glory of God, to sing *Glory to the Father, Son and Holy Ghost*, or to be dumb and silent, and say in your Heart, I will not sing Glory to God, even when my fellow Christians are singing it.

Do you believe with all your Soul, That God sent his Son from Heaven to Earth, to bring you from Earth to Heaven; That Christ suffered the Sorrows of Death and Hell, to save thee from endless Torments, and will ye refuse to sing Glory to him for so doing and suffering for you? If a poor Brother of Jesus were asking an Alms from you, and you would not give him one Mite, and yet would say, at the same Time, to Standers by, If that poor Man were going to Prison, I would give him a great Sum of Money to relieve him; would they believe you, or rather laugh you to Scorn? So, when you are desired to sing Glory to the blessed Trinity, and ye refuse to do it, who would believe you, that you would suffer tormenting Flames, for the Glory of that blessed Trinity? I know you will say, That ye have some Reasons, why you refuse to sing the Doxology, but you would have no Reason to refuse Martyrdom. I answer, Your Corruption that prompts you with Excuses to refuse to sing the Doxology, which is the easier Duty, would furnish you with more Excuses to shun Burning; so that ye who will not give God his due Honour, to sing Glory to him, it is too like, would never suffer Martyrdom for him; and so the true Ground of your refusing, is want of true Faith, *Phil.* 1. 29. *To you it is given, in the Behalf of Christ, not only to believe in him, but also to suffer for his Sake.*

As for your Pretences and Excuses you bring for not singing the Doxology, lay it to Heart, that your Excuses which your prejudged Conscience (it may be) accepts of, so as to give you a seeming and deceitful Peace for a Time; yet trust not, that he who is greater than your Conscience, will accept of these Excuses, which, in this Life, Men who are blind, and partial Judges in their own Cause, think to be good and relevant. Our Saviour in the Gospel, gives a List of

Excusers

Excusers of themselves; but the Judge of Quick and Dead tells the true Reason, which the Excusers would not have told, *Matth.* 22. 5. *They made light of it.* But I intreat you, make it not a light Thing, to refuse to sing *Glory to Father, Son and Holy Ghost*; for these Reasons I have set before you, are founded on the Word of God, by which we shall be judged; and your Pretences and Excuses, in that Day, will be burnt with the Hay and Stubble, 1 *Cor.* 3. 12.

CHAP. IX.

Fifteenth Reason, from the necessary Difference of the Christians Worship; As in reading the Word, Prayer and Sacraments, the Jews *exceedingly differ from Christians, shall not there also be a Difference betwixt the Christians singing of Psalms and the* Jews, *by singing the Doxology.* 16. *As the* Jews *in their Psalms of* David, *close many of them with a Doxology, answering to the Measure of their Light dispensed to them in the Old Testament; so it becomes the Christian to have a Doxology answerable to their greater Measure of Light of the Trinity in the New Testament,* 17. *Reason, founded upon the Signification of* Jehovah Elohim, *which is often in the Doxology of the Old Testament.*

TAke three Reasons more to be pondered by the judicious and unbyassed Christian. The *First* is thus grounded, The Worship of God consists in two Parts, either God speaks to us, or we speak to God; God speaks to us in the Word read, or exponed by preaching; we speak to God by Prayer, suiting Things needful to Soul and Body, or by Praises of his infinite Excellencies, and for his Benefits. These two last, *to wit*, Petitions or Praises, are either done without Song, or in a Song; but so it is, that God in his infinite Wisdom and Goodness, hath made the Christian Worship in the New Testament, to differ from

the *Jews* Worſhip in the Old Teſtament, in Fulneſs, Clearneſs and Comfortableneſs; they had only the Old Teſtament, we have the New Teſtament added to it; they had the Old Teſtament read and exponed by the Church-men and Prophets, we have Old and New Teſtament, both read, exponed and preached, more fully and plainly, to our greater ſaving Knowledge and Comfort, *For the leaſt in the Kingdom of Heaven is greater than* John Baptiſt, Matth. 11. 11. *Secondly.* Our Prayers and Praiſes of God, in the New Teſtament, are proportional to the Word read and preached, even more full, clear and comfortable, than the *Jews* had in the Old Teſtament: But ſo it is, that the obſtinate and impenitent *Jews* refuſed to joyn with us Chriſtians, in any of theſe three Parts of the Worſhip of God; they will not hear the Goſpel read, becauſe it is the Goſpel of Chriſt, whom they reject and blaſpheme; they will not hear the Word preached, becauſe *we preach Chriſt crucified, which is to the* Jews *a Stumbling-block*, 1 Cor. 1. 23. *Thirdly.* They will not joyn with us in Prayer, for they refuſe to pray to Father, Son and Holy Ghoſt, and they will ſeek nothing from God in the Name of Chriſt. *Fourthly.* They reject our Sacraments, for they refuſe to be baptized in the Name of Father, Son and Holy Ghoſt; nor yet will they communicate with us, becauſe it is the Communion of the Body and Blood of Chriſt: Seeing then the All-wiſe Lord hath made the Chriſtian to differ from, and excel the *Jew*, in the Word and Sacraments, in Preaching and Praying, is it not convenient and ſuitable to the other Parts of our Chriſtian Worſhip, that we differ from them in our ſinging alſo, which is not a diverſe Part of Worſhip, diſtinct from Prayer and Praiſes, without Song, but a diverſe Way of pronouncing it? For Example, all that is in the Pſalms, that is ſung to God with a Tune, it is lawful for a Chriſtian to worſhip God with theſe ſame Words, without a Tune or Song, in Prayer and Thanſgiving; ſo they differ not upon the Matter, but in the Manner of pronouncing them; but

the adding of the Christian Doxology to the Close of our singing of the Psalm, makes a suitable Difference betwixt the Christians singing of the Psalm with the Doxology, and the *Jew* in their Worship, singing the same Psalm without the singing of the Christian Doxology. Moreover, is it convenient or decent, That a *Jew* who blasphemes the Son of God, and denies the blessed Trinity, who are without the Communion of Saints, that they shall have it to say or brag, Altho' I abhor to joyn with the Sow, (for so they call the Christian) nor will I hear their Gospel read or preached; nor will I joyn with them in Prayer; (for they abhor the Name of Christ) yet says the *Jew*, I will not abhor to joyn with them in singing the Psalm, for they sing nothing but the Psalms of *David*, just as we do; they sing in their Mother-tongue, as we do in the *Hebrew?* Would not the Christian think himself affronted at the *Jews* Offer; and if any in the Church refused to sing the Doxology, he could say, I am free to refuse the Doxology, as some of your Christians refuse.

2. Many of the Psalms close with a Doxology or Praise to God, some one way and some another, and this Doxology is most often in the last Verse; but sometimes in the *penult* Verse, and then in the last Verse is some particular Reason and Ground given for that particular Doxology. Those who please to search the Psalms more diligently will find it so, to wit, *Psal.* 18. and 75. in their last and *penult* Verses; and in all these Psalms following you may observe a particular Doxology in the last Verse of every one of them, to wit, *Psalm* 7, 8, 13, 21, 24, 26, 30, 35, 41, 45, 52, 57, 59, 61, 66, 68, 71, 72, 89, 97, 99, 100, 103, 111, 118, 124, 136, 140, 145. and besides, there are other Psalms that all close with one and the same Doxology, to wit, *Praise ye the Lord. Psalm* 104, 105, 106, 115, 116, 117, 135, 146, 147, 148, 149, 150, *Hallelujah*, and in the Book of the *Revelations*, *Chap.* 19. three Companies end their Praises to God with that same *Hallelujah*, retaining the *Hebrew*

in the *Greek* Text. The first Company, much People, Verse 1, 2, 3. close their Praises with *Hallelujah*. *Secondly*, The twenty four Elders, and four living Creatures, in the second Choir, close, *Amen, Hallelujah*. *Thirdly*, Another great Multitude, *Verse* 6. being commanded, give their *Hallelujah*.

And as many of the Psalms close with a Doxology, so some of the Scriptural Songs, as *Exodus* 15. 18. *Isaiah* 12. 6. *Isaiah* 38. 20. *Habakkuk* 3. 18, and 19. 1 *Chron.* 16. 36. Now, as in the Old Testament the Lord hath taught the *Jews* to close their Songs and Psalms with a Doxology, (for in them I find a Doxology about forty eight times,) so in the New Testament, seeing it hath pleased God to reveal himself more fully than he was pleased to do in the Old Testament to the *Jews*, and make the Doctrine of the Trinity the Badge of Christian Baptism, and that Doctrine being so much opposed and blasphemed by *Jews*, *Turks* and *Hereticks*, shall it not then be lawful and expedient for the Christian, now the only Church of God, to close their Psalms with such a Doxology, as may not only be a Confession of their Faith in that great Fundamental of the Trinity, and Foundation of Christianity, but also to discern the true Christian Church from the *Jews* Synagogue, who are now *Lo-ammi* and *Lo-ruhamah*, *Hos.* 1. 6, 9. and so distinguish them from all other Meetings who pretend to worship the true God, and are but Antichristian Synagogues of Satan, and Blasphemers of the glorious Trinity?

The last Reason may be thus grounded, Amongst the ten several Names whereby God (in the Old Testament) hath been pleased to design himself, *Jehovah Elohim* are the two chief: First, *Jehovah* is God's most proper Name, most often used in the Old Testament; it comes from an *Hebrew* Word that signifies *To be*, and so *Jehovah* signifies God's Essence and Being of himself, and the giving of Being to all his Creatures; therefore, *Exod.* 6. 3. the Lord prefers his Name *Jehovah* to his other Name *God Almighty*, for this Name implies God's Almighty Power, to wit, *Elshaddai*, but

but *Jehovah* importeth God's infinite Perfections; therefore, *Pſal.* 83. 18. God alone, his Name is *Jehovah*, and *Iſa.* 42. 8. I am *Jehovah*, that is my Name, and *Exod.* 15. 3. *Jehovah* is his Name; therefore, *Numb.* 6. 24, 25, 26. when God endites the Words of the Bleſſing to *Moſes*, how the Prieſt ſhould pray over his People, it is all in the Name of *Jehovah*, and ſo the Lord puts his Name *Jehovah* upon his People.

The ſecond Name of God moſt frequent in the Old Teſtament, is *Elohim*; it is the Plural Number, and is ſometimes indeed uſed in the Old Teſtament in the Singular Number, but not ſo often by far as 'tis in the Plural Number: It is a Diſpute among Divines, what can be the Reaſons why the Lord ſhould take to himſelf ſo often a Name ſignifying moe, to wit, a Plurality, and to join that to another of his Names, to wit, *Jehovah*, which is of the Singular Number, for albeit often in the Old Teſtament God deſigns himſelf by other more Names, as *God Almighty*, *Lord of Hoſts*, *God of Iſrael*, &c. yet moſt often he deſigns himſelf *Jehovah Elohim*, which is ordinarily rendered in the Bible, *Lord God?* For Anſwer to the Queſtion proponed, generally it is this, That albeit from theſe two Words there cannot be demonſtrate the Unity of the Godhead, and Trinity of the Perſons, by a convincing Argument againſt obſtinate *Jews* and *Antitrinitarian* Heteticks, yet from it may be brought a probable Argument to moderate and ſober ſpirited Chriſtians, to prove that *Moſes*, and other Pen-men of the Old Teſtament, who themſelves undoubtedly did know the Myſtery of the Trinity, as *Moſes*, *David*, *Iſaiah*, &c. and therefore when they did ſo often write theſe two Names of God together, *Jehovah Elohim*, the firſt being the Singular Number, the ſecond the Plural, did thereby intimate the Unity of the Eſſence in the Godhead with the Trinity of Perſons; therefore *Paræus* on *Geneſis*, *Pag.* 23. having diſputed the Queſtion, at length concludes, *No Godly Man will deny the Probability of this Reaſon drawn from* Elohim, *joined with another Word of the Singular Number, as it is here with* Jehovah;

Jehovah; and so think the *Westminster* Synod Notes; on the first two Words of *Genesis*, *Elohim Bara*, the first *Elohim* being in the Plural Number joined with *Bara* in the Singular Number, *He did create*; and that *Moses*, and the rest of the Pen-men of the Holy Scriptures in the Old Testament did know this Mystery, is out of Question to the Doctors, both of the Reformed and *Roman* Church, all which, with the Fathers and Councils, bring many strong and clear Arguments from the Old Testament to prove the Mystery of the Sacred Trinity: Therefore *Tremellius*, a *Jew* born, in his Notes upon *Gen.* 1. 26. *Let us make Man after our own Image*, saith God; Note this here, God, Father, Son, and Holy Ghost, one God in three distinct Persons so appoint; *Let us*, here, saith *Tremellius*, is a Testimony of the sacred Trinity, and that not an obscure one: And therefore the *Westminster* Notes prove from the Scriptures, that *Moses* was not ignorant of the Doctrine of the Trinity; and it is observable, that in the first three Chapters of *Genesis*, *Moses* nineteen Times calls God *Jehovah Elohim*; and who will deny that *Abraham* saw Christ's Day, *John* 8. 56. and did not *David* call him *Lord*, when in the Spirit of Prophecy he spake of him, *Matth.* 22. 44. and *Isaiah* saw his Glory, *John* 12. 41. and 1 *Cor.* 10. *V.* 4. *The* Jews *believed in Christ*; and *Verse* 5. *The wicked* Jews *then tempted Christ*. And if some object, If there be so many clear Testimonies in the Old Testament of the Doctrine of the Trinity, how came it to pass that now the *Jews* who have and read the Old Testament, deny the Sacred Trinity? The Scriptures will answer you, Our Saviour in the Gospel pronounces them blind, *Matth.* 15. 14. *The Blind lead the Blind*, and often elsewhere; and so the Apostle calls them, *Rom.* 11. 7. Were they not broken off for their Unbelief? *Rom.* 11. 20. till the Fulness of the *Gentiles* come in? And since their Rejection and Breaking off, the Vail is on their Eyes until this Day, while they read the Old Testament, 2 *Cor.* 3. 13. yet it will not follow, but that the Mystery of the Trinity was known to the

Saints,

Saints, and Saved in the Old Testament, who believed the Covenant of Grace made with *Adam* in Paradise, *The Seed of the Woman shall tread down the Head of the Serpent*, which our blessed Saviour was to the Saints in the Old Testament, as well as to us *the Way, the Truth, and the Life*, John 14. 6. And, *the same to Day, Yesterday, and for ever*, Heb. 13. 8. So that as the believing *Jews* and Church of God in the Old Testament, did believe the Doctrine of the Trinity (albeit we grant that the Mystery of the Trinity was not so clearly revealed to these Saints in the Old Testament, as it is to us Christians under the New Testament) asserted to them in many Testimonies of Scripture; so they, reading and hearing the *Hebrew* Text, which was their Mother Language, and therein two Names of God so often joined together, *Jehovah Elohim*, the one in the Singular, the other in the Plural Number, the Holy Ghost and his Pen-men did thereby insinuate to them the Doctrine of the Sacred Trinity; and according to this, in many of the *Hebrew* Psalms, and some Spiritual Songs, there is a Doxology to *Jehovah Elohim*, closing the Psalm, to wit, these Psalms following, 76, 80, 84, 90, 92, 99, 144, 146. and 1 *Chron.* 16. 36. and *Chap.* 29. *V.* 20. and *Psal.* 72. 18, 19. If then the *Jew* closed many Psalms with the Doxology to the blessed Trinity, shall not the Christian, to whom the Mystery is more clearly revealed, and in which he is baptized, and without which he cannot be saved? (for no Salvation without Christ, *Acts* 4. 12.) and he who denieth the Son hath not the Father, 1 *John* 2. 23, and as the Holy Ghost proceeds from the Father and the Son, *John* 15. 26. so he who hath not the Spirit of the Father and the Son dwelling in him is none of Christ's, *Rom.* 8. 9. therefore the *Jew*, *Turk*, and *Antitrinitarian* Hereticks, who are ashamed of the Name of Christ in this Life, Christ will be ashamed of them when he comes in his Glory with his holy Angels, *Mark* 8. 38. But for us Christians, let us not be ashamed to believe and confess to our Salvation, and give

Glory to Father, Son, and Holy Ghoſt, and with that Doxology to cloſe the Pſalms with it all our Life, yea, alſo cloſe our Days with it on Death-bed, following the Example of that ſweet Singer of *Iſrael*, *Pſal.* 72. which he ſang at the Cloſe of his Days, a Prayer for his Son *Solomon*, a Prayer full of Comfort and Faith in the Son of God; this Pſalm he cloſes with a Doxology to *Jehovah Elohim*, Verſe 18. *Bleſſed be* Jehovah Elohim, *the God of* Iſrael, *and bleſſed be his glorious Name for ever and ever, and let the whole Earth be filled with his Glory*, Amen, *and* Amen. So as the *Jews* had their Doxology, Glory to *Jehovah Elohim* for ever, and we have *Elohim* more clearly manifeſted, Father, Son, and Holy Ghoſt, then ſhall it not be lawful for Chriſtians to ſing *Glory to Father, Son, and Holy Ghoſt for ever?*

For further clearing *Jehovah Elohim*, its intimating the Doctrine of the Trinity, as I have obſerved in the *Hebrew* Text of the Old Teſtament, that theſe two Names of God, when put together, eſpecially in the Prophets, are moſt ordinarily uſed, (although not always) upon one of theſe two Occaſions; *Firſt*, When the Lord is to difference and contradiſtinguiſh himſelf from all falſe and *Pagan* Gods, and then ordinarily it is render'd in the *Engliſh* Bible, *the Lord my God*, or *thy God*, or *the Lord our God*, or *your God*. *Secondly*, It is uſed when the Lord is giving to his Church ſome notable Promiſe of a great Deliverance, either Bodily, or Spiritual in the *Meſſiah*, and ſo an Evangelick Promiſe; and both theſe Ways *Jehovah Elohim* intimates a Trinity, for the *Pagans* all confeſſed a Deity, but none of them Trinity in Unity. As for affixing *Jehovah Elohim* to Evangelick Promiſes in the Old Teſtament, it might be the moſt proper Name to inſinuate a Trinity, which was to be yet more clearly manifeſted in the Goſpel: Were it not that I intend Brevity, I could inſtance both theſe, and clear them from many Scriptures in the Old Teſtament.

CHAP.

CHAP. X.

A Reason given for singing the Doxology, *satisfactory for every strong Christian, and that born in also upon the weak Christian, by Scriptural Reason.*

I Supponed in the *Preface*, That the strong Christian and Learned was so clear in their Judgment, of singing the Doxology, that all the former Arguments I brought, were only for satisfying of the Weak; and all these Reasons are well known to the Learned; but because I know the Learned do not any thing, especially in the Matters of God, but that for which their Conscience is clear, and the Warrant of their Conscience is the holy Word of God; and therefore the Learned in singing the *Doxology*, are perfectly assured, that the same is grounded upon the infallible Word of God, or deduced from it by clear and good Consequence, and they know that the *Doxology* is of this Nature; which Reason of the Strong is thus framed; Whatsoever is clearly lawful from the Light of Nature, and the Word of God, that to the Religious Christian is lawful to do; but to sing *Glory to God* is clear from the Light of Nature, and from the holy Scriptures, therefore it is lawful for the Religious Christian to do it. *First*, It is clear from the Light of Nature, because many learned *Pagans*, who had no more but the Light of Nature, did sing holy Hymns of Praise to their Gods; this is abundantly clear in humane History, and undeniable. *Secondly*, The Holy Scriptures are full of it, especially the Book of the *Psalms*, commanding us to sing Praises to God; now this proves infallibly the General, that it is lawful to *sing Glory to God:* Which Conclusion being proven, I make up a second Reason, and takes the proven Conclusion for the *Major*; and I reason thus, It is unquestionably lawful to sing Glory to God, I assume, God

is Father, Son, and Holy Ghost, then it is unquestionably lawful to sing *Glory to Father, Son, and Holy Ghost:* And if any think themselves strong, and being under Prejudice, are not satisfied with this Reason, I would ask them, If their Infant-Baptism was not an Act of lawful Worship, and done in Faith of the Minister that baptized, and of their Parent that required and received that Sacrament for their Use; in both which I judge the Minister consecrate and administrate the Sacrament lawfully, and their Parents lawfully received them from the Laver of Regeneration; and yet I would gladly know from these that are not content with singing the *Doxology*, because it is not express in Scripture, that the Christian sing *Glory to Father, Son, and Holy Ghost*, why then do they not reject their Infant-Baptism, because it is not express in Scripture, *Baptize Infants*, but well proven to be lawful by necessary Consequence from Scripture, which with the universal Church we think a sufficient Ground for Infant-Baptism? And what is the Cause that *Antipedobaptists* have fallen in that Error, and separate from the true Church? Even because they were too deep in that Opinion, That necessary Consequence from Scripture is not sufficient Warrant for an Act of Religious Worship, of which Error ye would be aware, lest it draw you into greater Errors than you are aware of.

2. What express Scripture had *Rahab* to receive the Spies, conceal them, and send them away safely, *Josh.* 2. 9, &c. *Heb.* 11. 31. *Jam.* 2. 25? All which that she did in Faith, is proven clearly from these quoted Scriptures; then her Faith was good, and acceptable to God, albeit only built on good Consequences from Scripture.

3. I ask of you, *John*, who comes to Church, and communicates, taking the Lord's Supper, whether your Worship be in Faith, which I in Charity suppone it is; but where is your express Warrant in your Bible, *You John, such a Man, come and worship, and take the Lord's Supper as the Pledge of your Salvation?* These Words are

not

not to be found in the whole Scripture, why then dare ye come to worship, and take the holy Sacraments? I think ye will or should answer, Because in the express Word of God, there is a general Invitation, *Come to me all ye that labour, and are heavy laden, and I will give you Rest*, Matth. 11. 28. From which gracious general Invitation, I suppone ye assume in sincere and good Conscience, *I* John *am heavy laden, and labours to be freed of my Burden by all the good Means appointed by God preparatory to that holy Sacrament;* which if you can truly affirm in the Sight of God, then I dare assure you in the Name of Jesus, that your Worshipping and Communicating is in Faith, albeit you have not express Warrant in your Bible for you, such an one by Name, to communicate.

4. You *John* believes to be saved, but no express Warrant have you in your Bible, that you *John* such a one shall be saved, yet I suppone with you in Charity, your Act of Faith to be allowed, and accepted of God, and to be comfortable to your Soul, for I suppone it well grounded on the Word of God, his Promise, and Command, *Whosoever believes in Christ shall be saved*, John 3. 16. and *John* 6. 40. *But I* John *such a one, believe in Jesus Christ, therefore I* John *such a one, shall be saved*; the general Promise is express in the Word, but not your two following Acts of Faith builded thereon, and yet you will assume they are Acts of true Faith; and for the first of the two, its Truth is best known to your selves, who are alone privy to that Heart Secret of yours, 1 *Cor.* 2. 11. For all within the visible Church say, *I believe in Christ*, according to the Apostles Creed, received by the Universal Church, for an Act of true Faith, and yet a great Part speak not truly; this is a sad, but sure Truth, but as truly as thou believes in Christ, it is assuredly as true thou shalt be saved; then, if I grant that your Act whereby you believe *to be saved*, is true Faith, and rightly believed by you, albeit it is not express in your Bible, then why shall not this be an Act of Faith, when a Christian believes it is lawful to sing *Glory to the Father*,

Father, Son, and Holy Ghost, albeit these Words be not expreſs in the Bible altogether, but deduced from the Scripture by infallible Conſequence. I could proceed farther in this Point, but becauſe the Babes are not able to bear it, and the Learned are fully clear in this Truth, I ſhall not inſiſt, and theſe who will not aſſent to the Truth, the Defect is in themſelves, and not in the Truth; for Children, ſo long as they are ſuch, will think, ſpeak and underſtand as Children, for which the ſtrong Chriſtian ſhould not deſpiſe the Babes, but conſider they were once Babes themſelves; and on the other Hand, the Children ſhould not preſume, nor overwean themſelves, nor judge uncharitably of the Strong, but that they ſing the Doxology in Faith, grounded on a ſtrong Scriptural Conſequence, as when the weak Chriſtian takes his Sacrament, and I requeſt the weak Chriſtian to think ſoberly of himſelf: When *David*, a Man according to God's own Heart, ſaid in Sincerity, *Pſal.* 131. 2. *I have quieted my ſelf as a Child that is weaned from his Mother*; and if ye will ask wherein he ſo behaved, he tells you himſelf, he did not aſpire in Things too high for him. If every Chriſtian would do ſo, there would be more Peace in the Church.

CHAP. XI.

The Reaſons why the General Aſſembly was not in Power to lay aſide the Doxology, *proving their great Reluctancy to their own Deed, with ſeveral other Circumſtances alleviating the ſame.*

IN this Chapter, we are to anſwer the grand Objection, to wit, *That the ſinging of the* Doxology *in the publick Worſhip of God, was laid aſide by the General Aſſembly of this Church*, Anno Dom. 1649. To this my firſt Anſwer is, That Aſſembly hath Forty two Seſſions mentioned in the *Index* of the imprinted Acts

Acts thereof, but the laying aside of the *Doxology* is not mentioned in the printed Acts of that Assembly, nor yet in the *Index* of the imprinted Acts; therefore, seeing there is no Mention in the Register of the Church, to prove to Posterity, that the Doxology was laid aside, it may put some to demure in that Affair, seeing there is no legal Proof of it extant. 2*dly*, I answer, Though the laying aside of the Doxology was *res gesta*, yet seeing there is not a Word of it in the Register of the Church, the laying of it aside, will come under the Notion of an unwritten Tradition to Posterity. 3*dly*, I answer, That it is to be considered, whether or not the General Assembly was *in potestate*, and had lawful Power to lay aside the Doxology; for in their *National Covenant*, they grant their Religion as Reformed, at the first Expelling of Idolatry, and was ratified in Parliament, *in Anno Dom.* 1560. and its *Confession of Faith* to be Christ's true and perfect Religion, that they shall adhere to it all their Days; to which they bind themselves with solemn and fearful Curses; But so it is, that at the said Reformation, in the Liturgy then appointed, and printed at the Beginning of the *Psalm* Book, *Glory to the Father, and to the Son, and to the Holy Ghost, as it was in the Beginning, is now, and ay shall last*, is extant in Print; yea, in that *Psalm* Book of the Church of *Scotland* of the old Edition, there is great Variety of the Metre Poesies; and lest any of them having their divers Tune, should want the Doxology sung at the Close of it, each of these divers Poesies have a divers Doxology, one in Substance with the ordinary Doxology, but differing in some Words, being framed to be sung according to the particular Musical Tunes; all which Doxologies were in Use in the Church of *Scotland* after the Reformation; which Book is yet extant, printed at *Aberdeen, cum Privilegio, in Anno Dom.* 1638. So that the *National Covenant*, compared with our first Reformation, engageth us in all *Scotland*, not to quit the Doxology, under the Pain of Perjury. As for that foresaid Liturgy of *Scotland*, which was printed,

and bound in with the *Psalm* Book, it was drawn up by the General Assembly, *Anno Dom.* 1560, and 1565, and 1567.

The Fourth Answer. The General Assembly 1639, *August* 30, which Day, that Assembly hath enacted thus, *The General Assembly considering, that the intended Reformation being recovered, may be established; Ordains, that no Innovation, which may disturb the Peace of the Church, and make Division, be suddenly proponed, or enacted, but so as the Motion be first communicate to the several Synods, Presbyteries, and Churches, that the Matter may be approven by all at Home, and Commissioners may come well prepared, unanimously to conclude with settled Deliberation upon these Points, in the General Assembly:* Which Act of Assembly, as it was prudently made, so accordingly practised thereafter; for in the General Assembly, *Anno Dom.* 1642, *August* 6. there are four Overtures printed with the Acts of that Assembly, to be advised by Presbyteries against the next Assembly: So that this laudable Act was carefully obeyed in other Things, but not so in laying aside the Doxology; for it was done abruptly, without the Knowledge, or Advertisement of particular Churches, Presbyteries or Synods, who should have been acquainted before, and canvassed the Matter, before any Thing had been determined in the General Assembly anent the Doxology, and the laying of it aside, which was an Innovation suddenly proponed, and instantly passed, to the disconforming Division of themselves from all Transmarine Protestants, yea, and from the Universal Church.

Fifthly, In the *Solemn League and Covenant* of *Scotland* and *England*, approven by the General Assembly of *Scotland*, *Anno Dom.* 1643, *August* 17. In the said *League and Covenant*, with Hands lifted up to the most High God, they swear, sincerely, and constantly, to endeavour the Preservation of the Reformed Religion in the Church of *Scotland* in Worship (but then the Church of *Scotland* in their Worship did sing the Doxology) to endeavour the Reformation of Religion

in *England* and *Ireland* in Worſhip, *&c.* according to the Example of the beſt Reformed Churches; but then, and to this Day, the beſt Reformed Churches did uſe, and ſtill uſe the *Doxology* in the Worſhip of God, as is to be ſeen in the particular *Pſalm* Books, in *Helvetia*, *Geneva*, *France* and *Holland*, &c. Here, in the *Solemn League and Covenant*, are Two Ties on the Covenanters in both Nations, to uſe the Doxology.

Sixthly, The ſame General Aſſembly, *Anno Dom.* 1643, after their Approbation of the *League and Covenant*, in their Anſwer to the Synod of Divines in *England*, *Auguſt* 19. write thus, *That you may be more cloſely united to the beſt Reformed Churches in Worſhip*, &c. But ſo it was, that *Scotland*, and the beſt Reformed Churches, did then, and to this Day uſe the Doxology; and in another Letter of the ſaid Aſſembly to the Parliament of *England*, they write thus, *That the Purpoſe, and End of the* League and Covenant, *is, for ſettling, and holding faſt of Unity and Uniformity betwixt the Churches of this* Iſland, *and the beſt Reformed Churches beyond Sea*; but all theſe Churches beyond Seas, did then, and ſtill do to this Day ſing the Doxology; Then ſurely the Church of *Scotland*, even after their taking the *League and Covenant*, as it did tye them to keep the *Doxology*, ſo they ſincerely purpoſed to keep it, and their Practice was conform.

Seventhly, The General Aſſembly, *Anno Dom.* 1645. *Feb.* 3. *poſt meridiem*, *Seſſ.* 10. by their Act, they eſtabliſh the putting in Execution the Directory, notwithſtanding, in the Cloſe of that Act, they diſſent from *England* expreſly in two Particulars, anent the Manner of giving the *Lord's Supper*. As alſo, *Seſſ.* 16. of that Aſſembly, they freely diſſent from the *Weſtminſter* Synod, in other two Particulars; as alſo, they provide, *That this ſhall be no Prejudice to the Order and Practice of this Church, in ſuch Particulars as are appointed by the Books of Diſcipline, and Acts of General Aſſemblies, and are not otherwiſe ordered and appointed in the Directory*; And this Act is not only to be found

printed in the General Assembly, *Anno* 1645, but also the said *Directory* was printed at *Edinburgh*, in the said Year, by Order both of Church and State, and the foresaid Act of the General Assembly of *Scotland* printed, and prefixed to it.

Now among these Particulars, in which the Church of *Scotland* preserveth her Right, and protests timeously, notwithstanding the *Directory*, and wherein the *Directory* hath not appointed otherwise, the Singing of the *Doxology*, and the ordinary Manner of Blessing the Lord's People, at the Close of the Publick Worship, are Two; for neither of which are particularly ordered in the *Directory*; contrarily, as for the *Doxology*, no Mention to sing it, or not to sing it. 2*dly*, For the Blessing of the Congregation, these are their Words, *Let the Minister dismiss the Congregation with a solemn Blessing*, but no particular Word of a *Direction*, mentioning either the Blessing in the Old Testament, *Numb.* 6. 24, 25. or in the New Testament, 2 *Cor.* 13. 14. As they are both mentioned in their express Words, in our *Scots* Liturgy, at our Reformation, *Pag.* 29. as also, the said *Scots* Liturgy hath the *Doxology* printed in the *Psalm* Book; so that both from the *National Covenant*, and *Solemn League and Covenant*, from many Acts of General Assemblies, and Letters of the said Assembly, it is without Doubt, and notour, that the Church of *Scotland*, when they laid aside the Doxology, were no ways in Power to do it; but on the contrary, by both Covenants, and many other previous Oaths of their own, obliged still to retain it, and not by quitting of it, so far as to have made a Schism from the Reformed Churches, with which they had solemnly sworn to keep Union in Worship; but beside all these Ties of their own Vows and Promises, willingly taken by themselves, which does denude them of all Liberty and Power to lay aside the Doxology,

I bring this Reason, to wit, As the General Assembly of this Church did bind up their own Hands from laying aside the Doxology, by both Covenants, and

many

many Acts of General Assemblies beside, to there are Reasons brought from the Substance of their Deed to invalidate the same; as *First*, There is a Rule in the Word of God, *Whether ye eat, or ye drink, do all to the Glory of God*, Then every Church Act should be done to the Glory of God, then the Tenor of this Church Act must come to this, *For the Glory of God, we lay aside Singing Glory to God, Father, Son, and Holy Ghost:* This is a hard Saying, and like a Paradox; for, *He that offereth Praise, glorifieth me*, Psalms 50. 13.

2*dly*, Consider, that the Almighty can, and does make Laws to his Creatures, and his Will and infinite Goodness is a sufficient Reason to him; *stat pro ratione voluntas;* but Men, both in Church and State, they and their Laws both are subject to Censure, and Controul of the Supreme Lawgiver; and therefore, Mens Laws ordinarily have a rational Narrative on which they are founded; for all good Laws are founded upon good Reasons, and reasonable Men should be led by reasonable Laws, especially when they are invalidating one former Law or Decree, not out of Use, or forgotten; but used for many Years with Approbation, yea, even to that very Hour: Then this Law required a very grave and weighty Narrative, but the Act for laying aside the Doxology, had no such rational Narrative, and in so far, it is invalidate from having the Essential of an Act; for it is like, they could not have a rational Narrative for it, therefore it was the Prudence of the General Assembly, to bury in Silence both the Act, and its Narrative. This shews their Unwillingness to the Thing, and therefore I hope there may the rather an Act of Oblivion, or Rescissory, pass upon their unprinted Act.

3*dly*, We challenge the *Roman* Church, that they lean too much to unwritten Traditions, but I fear they may retort the Argument upon us, That some of the Reformed Church adhere too much to unwritten Tradition; for the laying aside of the Singing of the Doxology, is not in the Word of God, nor in any Act of

the Church; and therefore, if there be any unwritten Tradition, owned by the Reformed Church, this must be it; for why, some People make as much Din, and Reluctancy, to sing the Doxology, as some of the *Roman* Church does, for keeping their unwritten Traditions.

4*thly*, No particular Church, in this or that Kingdom, hath Power to change any Thing in the Publick Worship of God, without the Consent of the Supreme Civil Magistrate: Stumble not at this, for it is the Doctrine of the Church of *Geneva*, who also require the Consent of the Flock, as needful, which was granted by the General Assembly of *Scotland*, 1639; and yet in laying aside the Doxology, without the Foreknowledge or Consent of their Flocks, they went contrary to their own Act, and also contrary to the Canon of the Church of *Geneva*, for the Church of *Geneva* very orderly requires the Consent of the Magistrate, and his Authority to any such Innovation; but so it was, that the Consent of the Magistrate, so far as we can learn, was not at all required to the laying aside of the *Doxology*, and far less was it obtained. And if that Act of the General Assembly, 1639, *August* 30. had been obeyed, to wit, That the laying aside the *Doxology*, had first been debated in Synods and Presbyteries, before it had been presented to the General Assembly 1649, (considering the many Reasons which I have brought, which judicious Presbyters would have made Use of) it is very probable to me, that the General Assembly foresaid, had retained the *Doxology*, notwithstanding of some in *England* who desired to lay it aside, and so they had dissented in the Matter of the *Doxology*, from those in *England*, as well as they dissented from them in other Particulars of far less Moment, notwithstanding they so much wished Union.

5*thly*, Having proved by many Reasons the Invalidity of laying aside the *Doxology*, yet because some weak Christians have been ready to think, that the General Assembly in the Year 1649, did lay aside

the

the *Doxology* in the publick Worship of God, because they thought it unlawful to use it: For Answer, it is a very uncharitable Thought, to judge of any Minister of the Gospel, and such as were Members of the General Assembly, or these Divines in *England*, that they were so grosly ignorant, as to think the singing of the *Doxology* unlawful. 2. That the General Assembly not only thought it not unlawful, (for then they would have laid it aside willingly, and registrate their Deed in the Book of their General Assemblies, to deter all others from singing the *Doxology*) but seeing they left no Word of it in their Register, it was, because, in their Prudence, they would not black Paper with it, far less print it to be read by Posterity, being a Deed in which they did not glory; but to the which, if I may say, they were compelled, as St. *Paul* speaks of himself in another Case, 2 *Cor.* 12, 11. by the Importunity of these in *England*, and that they might, upon After-considerations, re-assume the *Doxology* the more easily, that there was nothing in the Register against it.

6thly, That the General Assembly, *Anno Dom.* 1649, did not reject the *Doxology*, as unlawful, is thus proven. Some leading Ministers who were upon the Secrets of that Assembly, did thereafter, without Scruple, sing the *Doxology* in Family Worship, acknowledging that the Assembly did only lay it aside in publick Worship, to please some Brethrens Desire in *England*, but the laying of it aside in Families, was not intended by the Synod.

7thly, When the King's Majesty returned Home, and Church Affairs were settled, and the *Doxology*, with his Majesty's express Consent, re-assumed, and put in Practice again; then these Ministers who were present in that Assembly 1649, and the rest of the Ministers in *Scotland*, who had all submitted for laying it aside for a Time, lest they should seem contentious, did more willingly re-assume it, than they laid it aside.

8*thly*, These aged Ministers who are yet alive, (for it is now 33 Years past) can testify, that that General Assembly, 1649, were far from any Scruple, or Thoughts of judging that the *Doxology* was unlawful.

9*thly*, In the General Assembly 1645. Sess. 15. they enact, That the Ministers bowing in the Pulpit, (although a lawful Custom in this Church) be hereafter laid aside, for Satisfaction of the Desires of the Reverend Divines of the Synod of *England*, and for Uniformity with that Church, so much endeared to us. That then the General Assembly declare their bowing in the Pulpit a lawful Custom, then much more did they think so of the *Doxology*, for the singing of the *Doxology* is of much Moment, it being occasioned upon a most weighty Consideration, *to wit*, the strengthening of Christians against the damnable Heresy of the *Arian*; which Heresy was not only damning, but also these Hereticks Activity, and bloody Cruelty (when they got Power in their Hands) did threaten the utter Subversion of the true Faith of the Church of Christ; therefore, the universal Church, spread to the Ends of the Earth, have ever since unanimously kept the Practice of the *Doxology*.

10*thly*, Their laying aside of the *Doxology* would appear not to have been done cordially, but because of the Importunity of these in *England*; for, albeit they had received the Directory, *Anno* 1645, at which Time these in *England* left the *Doxology*, who had embraced the Directory; yet, for all that Importunity from *England*, the General Assembly of *Scotland* did not lay aside the *Doxology* until *August* 1649; and when it was mentioned by the Moderator of the General Assembly, to be laid aside, Mr. *David Calderwood*, an aged Man, a Minister of great Experience, and of unquestionable Integrity, as to these Times, spoke to the hearing of the whole Synod, *Moderator, I intreat that the* Doxology *be not laid aside, for I hope to sing it in Heaven*; To which Speech he received no satisfactory Answer: And I doubt not, but many in that Synod, by their Silence, did approve his Saying, as a

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found and seasonable Testimony in Favours of the *Doxology*; and I do not remember that the *Doxology* was laid aside by a formal Suffrage of the whole Synod, by calling of the Roll, only some next the Moderator gave their Consent; and howsoever, the not registrating of this Deed cannot be imputed to the Sloth of their Clerk; for these who were acquaint with these Times, know well, that they were not slothful in Business, but fervent in Spirit; But it seems strange to me, that some in the General Assembly of *Scotland*, in that Year 1649, could have so strong Hopes of a comfortable Union with *England*, in Matters of Religion, and upon that Account, to lay aside the *Doxology*, to please them, when the General Assembly, *Anno* 1648. Sess. 21. complains at Length, of the Perfidy of many Sectaries in *England*, who had once, with *Scotland*, taken the League and Covenant, and now had broken it in all its six Articles, and were Hinderers of the Work of Reformation in *England*; and the General Assembly, *Anno* 1649. Sess. 27. write, That now the Sectaries in *England* were the prevailing Party, who had subverted the Government, and appointed a vast Toleration in *England*.

As for these Brethren in *England*, who requested the General Assembly in *Scotland*, to lay aside the singing of the *Doxology*, no Doubt they had taken the League and Covenant, and on this Account they are called Brethren: But in that Covenant, they did solemnly vow and swear to Almighty God, to reform Religion according to the best reformed Churches; but all the reformed Churches have still retained the *Doxology*, why then did not these Brethren in *England* fear that Oath, *the Mark of the truly Godly? Eccl.* 9. 2. And if any would thus excuse them, That they were perswaded by such strong Reasons as they thought liberate them from their Oath, in regard of singing the *Doxology*, I answer, Granting that it is possible they had such Thoughts, as may be in Charity supponed; To which I reply, If they had, as they thought, such strong Reasons convincing themselves,

then they were bound to impart that new and rare Light, unknown to the universal Church, for more than 1300 Years. They should have imparted that spiritual Gift, and not hid that Talent of Knowledge in their Napkin, nor set their Candle under a Bushel, but on a Candlestick, to give Light to all the House, not only of the reformed, but even of the universal Church.

2. It may be thought, That they were obliged to clear themselves of giving Offence, in separating from the reformed Churches, contrary to their Covenant, and quitting the *Doxology*, without so much as rendering one Reason, for their making a Breach from the reformed Churches, in their Uniformity in Worship, which they did swear in their Covenant.

I am also sorry, that with their quitting of the *Doxology*, these in *England* did also quit both the solemn Blessings in the Old and New Testament, which the reformed Church useth in the closing of the publick Worship: That they would neither give God his Due, nor his People; not him his solemn Glory, nor them their solemn Blessing; and so they have not left a Blessing behind them, and it is like their Way hath not been the more blessed in their Deed; for, as their laying aside of the Apostolick Blessing, 2 *Cor.* 13. 14. (which Text the universal Church taketh for one of the chief Texts in the Word of God, for proving the great fundamental Point of Faith of the Sacred Trinity) So the universal Church had made Use of the *Doxology* these many hundred Years bygone, as a strong Preservative against seducing of People to Error, anent the Trinity.

As for the General Assembly of *Scotland*, as they piously and prudently, in these unsettled and reeling Times, retained both the Blessings of the Old and New Testament, in their publick Worship, with the rest of the reformed Churches: So it was a good Presage, that in the Lord's good Time, they would reassume, and sing Glory to the blessed Trinity, with the rest of the reformed and universal Church, as now

they

they do at this Day, for which we give Glory to the bleſſed Trinity.

CHAP. XII.

That invalid Scruple anſwered, becauſe the Doxology is not to be found all together in one Place of Scripture, and the Conveniency of ſinging it proven.

THE Apoſtle St. *Paul*, as a good Paſtor, profeſſeth *he became all Things to all Men, that by all Means he might ſave ſome*, 1 *Cor.* 9. 22. So I am informed, that ſome Chriſtians weak in Knowledge, becauſe the General Aſſembly, for a Time, did lay aſide the *Doxology*, therefore they, in an ignorant Miſtake, thought it unlawful to be ſung; and they are promoved in that Error, upon this weak Reaſon, Becauſe the *Doxology* is not expreſs in continued Scriptures, as the Pſalms of *David* are. I anſwer, *Firſt*, If a Preacher whom they like well, preach or pray, or praiſe God in Proſe, or without a Song, altho' neither of theſe three, their Sermon, Prayer or Praiſe, be expreſs Scripture, but only according to Scripture, (and I heartily wiſh it be always ſo) then without all Scruple, they joyn in theſe as Parts of God's Worſhip, when neither that Sermon, Prayer or Praiſe, is the expreſs Word of God; but if we praiſe God with a Tone or Song, it muſt either be in the Pſalms of *David*, or elſe it is an Abomination to them: But, doth not the Apoſtle command to praiſe God *in Pſalms, Hymns and ſpiritual Songs*? *Eph.* 5. 19. in which Place the Learned dare not exclude any Hymn or ſpiritual Song in Scripture; and we have proven already, the *Doxology* to be of this Nature.

2. I anſwer, whereas they ſay nothing ſhould be ſung in publick Worſhip, but expreſs Scripture, then let them be pleaſed to learn this Truth, That the Pſalms which they ſing in Metre or Verſe, are but

a Paraphraſe, or ſhort Commentary upon the Scripture; for no Church nor Divine rejects the expreſs Word of God; but for Paraphraſe, it is ordinary to reject one, and authorize another, as the Church finds expedient; and thus the General Aſſembly of *Scotland* rejected the old Paraphraſe of the Pſalms, as not ſo fit as Need were, in ſome Things, and cauſed make a new Paraphraſe in Metre, and authorized it to be uſed in Churches; therefore no Paraphraſe is the expreſs and pure Word of God; ſo they are in a Miſtake, ſinging an imperfect Commentary of Man's making, when they think they are ſinging the pure Word of God, and yet you ſing it without Scruple of Conſcience: Then I reaſon, That any judicious Chriſtian, underſtanding that all the Parts of the *Doxology* are either expreſs Scripture, or ſo infallible, divine, fundamental and ſaving Truth, that they have been received without Scruple or Contradiction, theſe 1300 Years, by the univerſal Church; ſo that all that Time, not one Chriſtian did carp at any one Word of the *Doxology*; but as for the Paraphraſe in Metre, upon the Pſalms, as the old is rejected for its Faults, ſo ſome do object and carp at ſome Words and Lines in the Paraphraſe, which ye ſing without Scruple; ſo that by Conſequence, a learned and judicious Chriſtian will ſing the *Doxology* with more Clearneſs and Contentment, than ſome Lines of the new Paraphraſe, altho' I think that laſt Paraphraſe, any Defect in it, is compatible to the peaceable and moderate Chriſtian; for this I write not, that they ſhould reject the late Paraphraſe, but that they who accept of the Paraphraſe, do not deſpiſe or reject the *Doxology*.

3. I anſwer, In our Pſalm-Books in *Scotland*, printed ſhortly after the Reformation from Popery, we alſo printed with the Pſalms, ſome ſpiritual Songs and Hymns, with Liberty to ſing them in the Church; ſo the Church of *Geneva*, reformed Church of *France*, and the Church of *Belgia*, have printed, together with their Pſalms of *David*, many ſpiritual Songs, and holy Hymns, and have authorized them to be ſung

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in the publick Worſhip of God, with the Lord's Prayer, Ten Commandments, and the Apoſtolick Creed, all turned into Metre, and ſung in the Church: And dare any in *Britain*, who own the Name of Proteſtant, condemn this Practice of the reformed Churches beyond Seas, without the deſerved Reproof of Ignorance, Pride and Perverſeneſs? therefore Mr. *Baxter*, in his *Method of Peace of Conſcience*, Page 411. writes thus, If Hymns and Pſalms of Praiſe were new invented (in my weak Judgment) as fit for the State of the Goſpel Church and worſhip, to laud the Redeemer come in the Fleſh, as expreſly as the Work of Grace is now expreſs; As *David*'s Pſalms were fitted to the former State and Infancy of the Church, and more obſcure Revelations of the Mediator, and his Grace, it would be no ſinful human Invention or Addition, nor any more want Warrant, than our inventing the Form and Words of every Sermon we preach, or every Prayer that we make, or any Catechiſm or Confeſſion of Faith; nay, it ſeems of ſo great Uſefulneſs, as is next to a Neceſſity; and if there be any convenient Parcels of the ancient Church that are fitteſt to this Uſe, they ſhould deſervedly be preferred; for, doubtleſs, if God's uſual ſolemn Worſhip on the Lord's Day, were fitted and directed to a pleaſant delightful praiſing Way, it would do very much to frame the Spirits of Chriſtians to Joyfulneſs, Thankfulneſs and Delight in God, than which there is no greater Cure for the doubtful, penſive, and ſelf-tormenting Frame of ſome Chriſtians; O try this, Chriſtians, at the Requeſt of one who is moved by God, to importune you to it; *Iſa.* 58. 14. *Thou ſhalt delight thy ſelf in the Lord*, compare this with *Zeph.* 3. 17. *The Lord will rejoice over thee with Joy, he will reſt on his Love, he will rejoice over thee with ſinging.*

If it be objected, That the *Doxology* is defective, becauſe it expreſſeth not the Unity of the Eſſence in the God-head, with the Trinity of the Perſons, *to wit*, that we do not expreſs Glory to God, Father, Son and Holy Ghoſt. To which I anſwer, *Firſt*, That it is be-

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yond all Question, that these three Persons, Father, Son and Holy Ghost, are one glorious God, and so all true Christians, from the rising of the Sun, to its going down, do firmly believe, and unanimously profess; therefore, to sing it after that Manner, no Doubt were Orthodox. Then ye will urge, why was it not so appointed at first, to be sung in Churches? For Answer to which Question, I perceive, That the *Westminster* Synod, in their Directory, *Anno Dom.* 1645. for Baptism, have appointed the Sacrament of Baptism to be administrate in the Name of the Father, and of the Son, and of the Holy Ghost, without adding one Word more, albeit they did well know and believe, that these Three are one God; which, no Doubt they had done, following close to the Example of that great Cloud of Witnesses, *to wit*, the universal, and particularly the reformed Churches, lest otherwise they had presumed to teach our Saviour, who is the Wisdom of the Father, to speak better, and more full Divinity.

And this leads us to the chief Answer, *to wit*, Why the *Doxology* does not express the Unity of the divine Essence, with the Trinity of Persons; even because these ancient Doctors of the Church, and Apostolick Men, in their holy and due Reverence given to our Saviour's Words, when he appointed Christian Baptism, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, so in the *Doxology* they would neither add nor alter from that divine Pattern: And accordingly *Basil the Great*, writes *Epist.* 78. We must, as we have received, even so baptize, and as we baptize, even so believe, and as we believe, even so give Glory. As for the *Arian*, about the Year of Christ 360, in the Cathedral Church of *Antioch*, the *Arians* singing the *Doxology*, were observed to change the Words appointed by our Saviour in Christian Baptism; and instead of singing Glory to the Father, and the Son, and the Holy Ghost, did sing, Glory to the Father, by the Son, in the Holy Ghost; which presumptuous Change, the Orthodox Church did condemn, as flowing from an Antichristian

an Heart, inspired from Hell, yet pretending somewhat of an Angel of Light, for their heretical Spirit was seen through their Mask, in that *they did not keep fast the Form of sound Words*, 2 *Tim.* 1. 13.

Others object, To oblige Christians to sing the *Doxology*, is to take away their Christian Liberty, who should have it still in their Option, to sing it or not sing it, when they please. I answer, God never appointed Christian Liberty to warrant disorderly Confusion, which God disowneth; for, according to this Objection, in a Church Meeting, there is one Half at such a Diet, that will not sing the *Doxology*, because of their Christian Liberty; and the other Half will sing it at that same Time, because of Christian Liberty, and then, who will deny this to be horrid and scandalous Confusion, very dishonourable to the God of all Glory, who is not the Author of Confusion, 1 *Cor.* 4. 33. and hath commanded all Things to be done decently and in Order; and therefore, hath given Power to his Church; to appoint such and such Things to be done decently, and in Order, as is clear in *Calvin*'s Words.

If it be objected to the Christians, To sing the *Doxology* so often, *to wit*, once at least each Diet of publick Worship, is to make an Idol of it. I answer, They who lay any Weight on this Objection, it is from Defect of Knowledge, *to wit*, that the frequent practising of any lawful Duty, in Obedience to lawful Authority, is to make an Idol of it; *Deut.* 6. 7, 8, 9. the Lord commands Parents to teach his Word diligently to the Children, *when thou sittest in thine House, and when thou walkest by the Way, when thou lyest down, and when thou risest up*, &c. and inculcates, *Deut.* 11. 18, 19, 20. Does here the Lord command to make an Idol of the Word? *Psal.* 1. 12. *Blessed is the Man that meditates in the Law of the Lord Day and Night.* Is that to make an Idol of God's Law? 1 *Thes.* 5. 17. *Pray without ceasing*; Is that to make an Idol of Prayer? Then, to sing the *Doxology*, at the Close of the Psalm, does not make an Idol of it, it being done to the Glory of God, and in Obedience to lawful Autho-

Authority, and so for Conscience Sake. 2. Answer. It is not the Frequence of the Action, that makes it idolatrous, but trusting in the Action, altho' never so lawful, and albeit but once done. If a covetous Worldling find a rich Treasure, he makes it his Idol the first Moment; so he that would give the half of his Goods to the Poor, at one Alms, and trust in it, as a sufficient Price to buy therewith the Glory of Heaven, hath, in so doing, committed Idolatry. 3. Answer. A Christian may abuse any lawful Duty, by trusting in it, and so idolize it; but it will not follow, that therefore such a Duty is unlawful in it self, as to give Alms to the Poor, *&c.* and therefore should not be commanded, because it may be abused. 4. Answer. Trusting in any Duty is a Sin of the Heart, which Man cannot see in his Neighbour, and so hath neither Ability to judge, nor yet Authority. 5. Answer. Beware that thou who pretends Christian Liberty, and therefore refuses to sing the *Doxology*, or else under Pretence of Fear to idolize it, see thou make not an Idol of thy Christian Liberty, or of thy pannick Fear of idolizing thy Duty; for, in this Condition, the Proverb is made true, *The Fear of Man causeth a Snare, Prov.* 29. 25. And that thou makes an Idol of thy pretended Liberty of Conscience, or pretended Fears of idolizing the commanded Duty, is thus proven, That whatsoever a Man prefers to his Obedience to God, that he idolizeth; but the disorderly Christian, prefers the maintaining of his Christian Liberty, or pretended Fear of idolizing, to the Duty of his Obedience to God; therefore he idolizeth his Christian Liberty, and pretended Fear of idolizing; for God commands him to obey superior Powers in Things lawful, and therefore in particular to sing the *Doxology*; and all his Answer is, his Christian Liberty, or Fear of idolizing, forbid him to sing it, and so he may shake off all Obedience to God and Man, under Pretence of idolizing the Duty.

Some say, They will not sing the *Doxology*, because the Bishops brought it in. *First Answer*, This Rea-

Reason is invalid; for the singing of the *Doxology* being proven to be a good and lawful Deed; will ye abstain from a good Duty, because he whom you suppose to be your Enemy, advises you to do it? This Conceit involves you in a Snare of your own making: If your Enemy, to ensnare you, bid you fear God, will you not do it? I hope you will say you will do it; notwithstanding then, abstain not from a good Duty, in Contempt of any Man.

2*dly*, Do the lawful Duty, lest your Schism and refusing give Offence; I will ask you, Are you less obliged to sing the *Doxology*, than our Saviour was obliged to pay Tribute? but he paid Tribute, lest he should offend, *Matth.* 17. *Ver.* last.

3*dly*, The Word of God commands, *If thy Enemy hunger, give him Meat;* and does not the same Lord, by infallible Consequence, command thee to take his Meat, where he offers it, thou standing in great Need of it: Then, let it be supponed, That Providence put you in such Extremity, that you are at the Point of Death for Hunger, and the Bishop, in Charity, at the Lord's Command, offers you Meat; altho' you account him your Enemy, you are bound in Conscience, before God, to take his Advice, and Meat both; beware to say you would refuse it; for that would not help, but weaken your Cause; for, if you in Pride refuse his Meat offered, ye are your own Murderer, and being a Self-murderer, you kill both your Soul and your Body, therefore I hope having pondered your twofold Danger of Soul and Body, you will grant to take the Bishop's Meat, for your own Good, and look on Him as one sent of God, for your Good in that Strait, then ye will grant 'tis lawful for you to obey the Bishop's Advice.

4*thly*. If the Bishop shall recommend it to your Parish Pastor, who hath the Charge of your Soul, to recommend it to each Family, to have Family Worship, would you cease from the Duty, because it came of the Bishop? I think you would not; and that because you had a higher Warrant than the Bishop,

ſhop, that made you to obey, even the God of Heaven: Then although ye look not to the Biſhop's deſire, to ſing the Doxology, obey the Command of God, to glorifie him with all the Powers of the Soul, and Members of the Body, which he gave you to glorifie him with them; and if the Biſhop exhort you to walk in the Way to Heaven, will you refuſe to do it? and I will aſſure you, in the Name of Jeſus Chriſt the great Biſhop of our Souls, before whoſe Judgment Seat we muſt all appear, that notwithſtanding your ſinful Contempt of Biſhops, in that Day you ſhall ſee many Biſhops who had been Martyrs, Confeſſors, burning and ſhining Lights, Sons of Thunder, and Conſolation, ſtanding in that Day on the right Hand of Jeſus Chriſt, with their flocks, their Crown and Joy; will you refuſe to ſtand on Chriſts right Hand, becauſe many Biſhops will be there? or rather, will ye not be glad to back the Biſhop in his Way to Glory? Ah! then your old new Light will be buried in Eternal Oblivion, and the Father of Lights will give you a new and Eternal Light, to wit, that Biſhop's, which in your Error you misjudged, as going to Hell, then ye will know aſſuredly they were going to Heaven on better grounded Faith than you; your Scruples with which you troubled your ſelves, and the Place in the World wherein you lived, will be all cleared, then your hard Thoughts that you entertained of Biſhops, and many other Chriſtians better than your ſelves, will be blotted out of your Judgment, to all Eternity, and if Mr. *Calderwoods* Hopes do not fail him, you will ſing the Doxology in Heaven, with the Biſhops: But I charge you, who are not the Lambs of Chriſt, and truly regenerate, that ye preſume not to claim to this Word, for it is none of yours, but the Childrens Bread.

5*thly*. Why do ye pretend your *Diſguſt* of the Biſhops, to be the Cauſe of your refuſing to ſing the Doxology, did you not refuſe to ſing it before they were Re-eſtabliſhed, and that becauſe the General Aſſembly laid it aſide, whom ye obeyed, then ye refuſed

fused to sing it before they returned, and if they had not returned, would you have reassumed it? I think you will not say it: Then if the Bishops had not returned still to this Day, you would have refused to sing it.

6thly. I will give you better Information; Ye with the rest of all this Kirk, are desired to reassume the Doxology, by Authority of the King's Majesty, for ye know it is the Will of God in his Word, to invest the King with a Power to restore the Decays of Religion, when they happen, and so did the good Kings of *Judah*, *Asah*, *Jehosaphat*, and *Josiah*; and accordingly our King's Majesty, being, by the King of Kings wonderfully and mercifully restored to his Crowns and Sceptres, according to his Duty of Thankfulness, and Authority from the Lord given to him, He perceiving that the Doxology was laid aside, in a Time of Confusion, when there was no King in *Israel*, even that part of the Kirk's publick Worship, wherein we not only agree with the universal, but more especially, with the reformed Kirks; Therefore seeing all the reformed Churches with the universal, retained the Doxology, and the General Assembly of *Scotland* laid it aside, when they were not in Power to do it, therefore the King's Majesty, by his Authority, wisely and piously recommended the reassuming of the Doxology; therefore in refusing to sing the Doxology, ye disobey the King in that which is lawful and right: Therefore my Request is to you to fear God and honour the King, by singing the Doxology, and thereby you shall first honour God, Father, Son, and Holy Ghost, and then your King; for albeit, at the casting off the Yoke of the *Popes* usurped Power, some of the reformed Kirks did quit the Government of the Kirk by Episcopacy, yet none of these Kirks did ever affirm, that Monarchy, or Kingly Government was unlawful, no, nor yet Episcopacy, for albeit some of them quit Episcopal Government, because they had not Rents to sustain them, yet they granted the Government to be lawful. I have more

to write upon this Point, but it is not for the Babes, who have need of Milk and not of ſtrong Meat.

There remains one Doubt to be anſwered: Becauſe the Apoſtle St. *Paul*, 1 *Cor.* 6. 12. hath a Diſtinction, *All Things are lawful for me, but all Things are not expedient*? therefore ſome may ſay, according to this Diſtinction, albeit the ſinging of the Doxology be lawful for a Chriſtian, yet it will not follow, that it is expedient to ſing it. For anſwer, as we have proven by many Arguments the Lawfulneſs to ſing it, ſo we ſhall clear the Expediency, which can be beſt cleared from the Holy Scriptures, therefore, 1 *Cor.* 10. 23. The Apoſtle ſays, *All Things are lawful for me, but all Things edifie not.* The Greek Word, which is rendered *expedient*, may be rendered profitable, or conducing, that is, for the Chriſtians ſpiritual good and edification; but ſo it is, that the ſinging of the Doxology to the bleſſed Trinity is moſt conducing. *Firſt*, To the Glory of God, *2dly*. To the Edification of the Chriſtian, in the moſt Fundamental point of all Divinity, and this was the true cauſe, why the univerſal Church hath agreed ſo unanimouſly theſe many hundred Years, to retain the Doxology in the publick Worſhip, and for guarding of the Lords Flock againſt *Antitrinitarian* blaſphemous Hereticks; ſo that it cannot be objected, It might be expedient then, but not now, for to the old *Arians* are now added *Socinians*, *Anabaptiſts*, and *Quakers*, which Errors are come to our Doors. *3dly*. If any will yet be contentious, to deny the expediency of it, we anſwer, That the moſt competent Judge on Earth to prove its Expediency, is not this, or that private Man, nor yet this, or that private Church, but the univerſal Church, which to this Day retain it, and uſe it, and therefore by their Practice they declare to all particular Chriſtians, that they judge it not only lawful, but alſo expedient, which is a ſatisfactory anſwer to all rational Chriſtians.

CHAP.

CHAP. XIII.

The many Evils that flow from the refusing to sing the Doxology.

HAving proven the Lawfulness, and Expediency of singing the Doxology, and answered the Doubts, and Scruples to the Contrary, we shall hasten to a Close. Having mentioned the Evils that flow from the refusing to sing the Doxology, the Apostle St. *Paul*, 2 *Cor.* 12. 20. mentions the Evils that flowed from their Divisions at the Kirk of *Corinth*, to wit, *Debates*, *Envyings*, *Wraths*, *Strifes*, *Back-bitings*, *Whisperings*, *Swellings*, *Tumults*, and all these are the sad Effects of their Divisions, 1 *Cor.* 3. 3. That same Apostle writing to the *Galatians*, hath yet sadder Evils, *Galat.* 5. 15. *If you bite and devour one another, take heed that ye be not consumed one of another*, which Judgment I pray God in his Mercy to avert from this Land, what bodily Evils of Blood-shed, spoiling of Goods, Desolation of Families, many Widows, and Fatherless Children, these are the sad and sore Evils, that they are very dull and senseless, who take not this to Heart, but the spiritual Evils of Sin and Scandal is far more provoking in the Eyes of the Lord, and *First*, The Sin of Sedition against the lawful Magistrates, which not only brings down the wrath of God upon a Land, but, if not repented of, ends in Damnation to Soul and Body, as appears, *Rom.* 13. From the Beginning. Another Evil, the great Scandal given to the grieving of the strong and stumbling of the weak, when they see the Commands of the lawful Magistrate, commanding a thing so lawful, as to sing the Doxology, yet to be contemned and slighted. The Apostle St. *Paul*, in that same Place, *Rom.* 13. Says, We should obey the Magistrate, not only for Fear of God's Wrath, and the Magistrates Wrath, but

also *for Conscience sake.* Is it not then strange Religion, when the Lord bids obey the Magistrate in all Things lawful, and that for Coscience sake, that in the mean Time, they who call themselves Christians, and conscientious, will answer, For Conscience sake, We will refuse to obey the Magistrate? can it here be supponed that their Conscience that will not obey, is a good Conscience, when the Conscience in the Word named, *Rom.* 13. is certainly meaned *good Conscience?* except ye will make it such Divinity as this; It is good Conscience, says the Lord in his Word, to obey the Magistrate in Things lawful, and also according to your Refusal, it is good Conscience to disobey the Magistrate, therefore be pleased to consider, that there is a twofold Superstition; *First.* positive, which is most ordinar, to which the old *Pharisees* were much addicted; There is also a negative Superstition, of which we have example, *Colos.* 2. 19. *Touch not, taste not, handle not*; there is another example of the same, *Rom.* 14. 3. Where ye will find a superstitious (*eat not*) upon consideration of which two Texts, see that your refusing to sing the Doxology come not in, in that Category (sing not) in which Place ye may find a Controversy betwixt two sorts of Christians, the strong in Knowledge, and the weak; the strong Christian believes that he may eat any Thing, and not ask Questions, or scruple for Conscience sake, and him the Apostle approveth, and alloweth, for him the Apostle defends against the weak Christian, in the end of the 3. *Verse, God hath received him,* to wit, the strong Christian; and albeit the weak Christian, who is stiff through his Ignorance to (*eat not*) yet the Apostle condemns him, because he proudly and ignorantly thought these Things unclean, whereas the Apostle says they were not unclean; and therefore, the Strong made no Scruple, but ate, and is approven of God. So in the 14th Verse of this 14th Chapter, the Weak thought that unclean, which was not unclean, and therefore refused to eat it; then apply this to your own Consciences, who say (*sing not*) because

cause your Conscience thinks it unlawful to sing, when we have proven already, that it is both lawful and expedient; see then that ye are not as wrong with your (*sing not*) as these weak Christian *Romans* were with their (*eat not.*) The strong Christian thinks it clean to sing, and dutiful, and is approven of God; ye think it unclean, and unlawful, and are not approven of God, because ye obey not the Magistrate in that which is lawful; and I pray you consider in the 14th Verse of that Chapter, the Apostle's vehement and emphatick Expression, *I know and am perswaded by the Lord Jesus Christ, that there is nothing unclean of it self:* So I know and am perswaded with the universal Church, that the Doxology is not unclean, nor the singing of it an unclean Action; and though ye judge him that singeth, God hath received him, *Rom.* 14. 3.

In these two Ranks of Christians, strong in Knowledge, and weak, I perceive a Fault in each of them mutually toward the other, Verse 3. The weak judged or condemned the Strong, for the *Greek* Word κρίνειν signifies both, as if they had been sinning in their eating, and as People that made no Conscience of their Doings; So, beware it be not your Sin, proudly and ignorantly to condemn them that sing, as it were a Sin. There is a Sin also on the other Hand, in the Strong that despised the Weak, for their refusing to eat, because of their scrupulous and ignorant Conscience; therefore it is my humble Request to all that sing the Doxology, that none of them despise or set at nought him that singeth not, upon mere Ignorance, his Conscience being sincere, for Despising is a Sin against Christian Love; therefore, even these who in great Weakness sing not, yet bestow Christian Love on them, and still the more, if ye see any Sign of Christ in them, and be willing to instruct them in the Spirit of Meekness; for which Cause I have written these Lines for your Information.

And if any object, That there is some Diversity and Difference betwixt particular Churches, which violates not Christian Union, as, in some Churches

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they kneel at receiving the Lord's Supper, in another Church they sit, in a third they stand; I answer, Albeit divers Churches in divers Kingdoms, have divers Ways, yet no Church in one and the same Kingdom, allows such a Latitude as this, Receive the Communion standing or not standing as you please, but every Church have their settled Way and Uniformity, otherways it would violate the Apostle's Rule, *Let all Things be done in Order and Decency*, 1 *Cor.* 14. Verse last, and make Confusion, of which God is not the Author, as it is Verse 33. of that same Chapter; and accordingly *Calvin* writes judiciously, That there cannot be Order and Decency, unless there be one certain stated Form; so that this Difference in some Churches one from another, will not allow in the same Church, some to sing the Doxology, some not: For, as *Calvin* did sing it to the Day of his Death, so neither at that Time, nor ever before it, was the singing of the Doxology called in Question. 2. *Answer*, Albeit the universal Church hath judged some Things of less Moment, than that the universal Church should be tied to an Uniformity in them, because Church Communion might be kept firm amongst divers Churches, notwithstanding that they differed in some smaller Particulars; of which *Socrates*, in his Church History, *Lib.* 5. *Cap.* 21. writes at Length, which the Learned know; yet there are some Things belonging to the Church, of so weighty and important Concernment, that the universal Church judged it noways expedient that particular Churches should be left to their own Choice, but that the universal Church should agree upon one certain Way, wherein all particular Churches might keep Uniformity according to the Rule of God's Word, for Order, and Decency, and Peace; and therefore the Learned know what Contentions fell out in the second Century, betwixt the Churches in the West, and the Churches in lesser *Asia*; for these in lesser *Asia* kept their Feast of *Easter*, the same Day that the *Jews* kept their Passover; but the Christians in the West, kept their Feast of *Easter*, upon the first

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Sabbath Day thereafter: And albeit in this mean Time, the foresaid West and East Churches, their Judgment and Practice was diverse upon that Matter; yet on both Sides, they who were strong in Knowledge, still kept Church Communion one with another, as *Socrates* proves learnedly in the foresaid Book and Chapter; so that *Polycarpus* Bishop of *Smyrna*, afterwards a glorious Martyr of Jesus Christ, albeit he did celebrate *Easter* in that same Day with the *Jews* Passover, as ordinarily did all his neighbour Bishops in lesser *Asia*; yet coming to *Rome*, he communicate with their Bishop upon their Christian *Sabbath* Day, which differed from his Day of giving the Communion at Home; but because there is Infirmity and Weakness in many Christians, therefore, after that, this diverse Day of keeping of *Easter*, raised such Broils and Contentions betwixt the East and West Church, that there was no visible nor feasible Way for preventing a fearful Rent and Schism in the universal Church, until the General Council of *Nice* did appoint all to keep one Day, which the universal Church hath kept ever since; therefore *Beza*, in his 24th Epist. and 14th § thereof, distinguisheth well betwixt Ecclesiastick Constitutions; some are universal, some particular; and without all Controversy, the singing of the Doxology is of universal Constitution; for, as we have proven from Antiquity of Fathers and Councils, the singing of the Doxology was the Practice and Judgment of the universal Church; therefore, as the universal Church resolved to keep *Easter* on a different Day from the *Jew*, who crucified the Lord of Glory, and still blasphemes him, as *Constantine the Great* insinuates in his pious Letters after that Council of *Nice*; so that same universal Church resolved to keep the Doxology, as a Testimony against the *Arians*, and all such blasphemous *Antitrinitarian* Hereticks.

Then to apply, The singing of the Doxology is like the keeping of *Easter* on the Christian *Sabbath* Day, and not with the *Jew* on their Day, to which both the

the Civil Magistrate by their Authority, and the Church by their spiritual Authority, did agree at the Council of *Nice*. As for that Text which we cited, *Rom.* 14. of Christians in two contrary Opinions about Meat and Days; the Civil Magistrate nor Church had not as yet interponed their Authority; but it was still arbitrary for the Magistrates external Power, they being then all Pagans, to them both the *Jewish* and Christian Religion were accounted Superstition about Words and Names, as said the *Pagan* Magistrate, *Acts* 25. 19. and they thought it below them to take Notice of these Things. As for the Church Authority, which was then Apostolick, the Learned know the Reason why they did not determine these Questions of Meats and Days, because there was a Time allotted of *interim*, betwixt the Death and honourable Burial of the *Jews* Ceremonies, which Time of their honourable Burial was not yet expired; and the Epistle to the *Romans* was written in this *interim*, during which Time the *Jewish* Ceremonies of Meats and Days, *&c.* were *mortui* to the strong Christian *Jew*, and they were freed of their Yoke, by taking on Christ's easy Yoke; and to the weak Christian *Jew* who was not clear to quit these Ceremonies as yet, during this *interim* they were indifferent, and not *mortiferi*: So that Place foresaid, *Rom.* 14. I fear be misapplied by these that refuse to sing the Doxology; for the Case alters in this, The Doxology is determined to be used, both by the universal Church, and all Civil Christian Powers; but these Meats and Days, when St. *Paul* wrote to the *Romans*, were yet left arbitrary, therefore St. *Paul* reproved these weak Christians for their Ignorance, for not eating: But how much more bitterly had he reproved and condemned them, if their not eating had been a Breach of the Command of Church and State, as now it is in refusing to sing the Doxology? Yet, as the singing of the Doxology agreed upon by the universal Church, differs from the keeping of *Easter* on the Christian *Sabbath*, and not on the *Jewish Sabbath*, in two Particulars;

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1. The universal Church did, more than 200 Years, differ in keeping the Christian *Easter*; but all that Time not one *Iota* of Objection or Scruple against the singing of the Doxology. 2. The Scandalizing Act of Difference of keeping *Easter*, was but once in the Year, but the refusing to sing the Doxology is a Scandal every weekly Sabbath.

Thus your refusing to sing the Doxology, which the universal Church judgeth to be lawful and expedient, is offensive and evil, both to these within, and these without the Church; for these within the Church I make this Hypothesis, that there being many thousand Protestants beyond Seas, who hear that some in *Scotland* have made a Separation from their Mother Church, and yet these same beyond Seas do not study the particular Grounds, or pretended Causes of that Separation; yet these same Persons being certainly informed that these of the *Scots* Separation, among other Differences, refuse to sing the Doxology; which Refusal of theirs is so notorious in their publick Worship, that it is like the Oyntment upon the right Hand, which cannot be hid; Then what will protestant Strangers over Seas conclude? Even this, that seeing there is in *Scotland* some who without just Cause have abandoned the Doxology, contrary to the Judgment and Practice of the universal Church, then it is very like that their other Pretences for their Separation are as unwarrantable. This refusing to sing the Doxology, is also an Evil to these without the Church; which I thus illustrate. A *Turk*, *Jew*, or *Pagan*, being in the Way of Conversion to Christianity, and having learned that there is one God, and three Persons, Father, Son, and Holy Ghost, for in this Name he is to be baptized; and being thereafter informed that these same Men who are to baptize him, refuse to sing *Glory to the Father, Son, and Holy Ghost*, in their publick Worship; in what a Demur and doubtful Perplexity would that *Turk* be? Or would he receive Baptism from these who were to baptize him *in the Name*

of Father, Son, and Holy Ghost, and yet would not themselves sing Glory to *Father, Son, and Holy Ghost*, and also forbid him to sing it; would not that Doubt debar him from Christian Baptism, and Salvation? or else upon better Information, that these who refused to sing the Doxolog, ywere but a Handful, who did separate themselves from the many Thousand Thousands of Christians, who did gladly sing the Doxology, Would not that *Turk* joyn himself gladly to that Church, whose Word, and Works, Sacraments of God, and his other Worship, was harmonious, where they did *baptize in the Name of the Father, Son, and Holy Ghost*, did also in their publick Worship sing *Glory to Father, Son, and Holy Ghost?*

This bygone Information, as I directed, is only to the weak and gracious Lambs of Christ; yet because I know there are other Sort of Christians, to whom, though I owe not so great Respect, as to the Lambs, yet I will tender them this Word; Ye who refuse to sing the Doxology, pretending Conscience for your refusing, ye are either painted Tombs, and cunning Hypocrites, or openly prophane ones, who proclaim your Sin like *Sodom*. First I speak to the Hypocrite, thou gravely asseveres, that you dare not sing the Doxology, lest you should wrong or grieve your Conscience; but how comes it to pass, that, against thy Knowledge and Conscience, thou lives in secret hainous Sins? wilt thou in that Day when thou gives Account of thy self to the all-seeing God the Searcher of Hearts, and the Eye-witness of thy secret Sins, pretend Conscience as thy Defence, for thy Schism now in refusing to sing the Doxology, when he who is greater than thy Conscience knows thy false and feigned Words? Ah! thou wilt rather be speechless then, *Mat.* 22.-12. as now thou art when thou shouldst sing the Doxology. Therefore to prevent that Disaster, I intreat you be not silent now, but sing the Doxology, lest in that Day, the Judge of the Quick and Dead declare, to thy Confusion, that thy refusing to sing the Doxology was not Conscience,

ſcience, nor Religion, but vain Glory, Intereſt, Self-ſeeking, and Faction.

As for you who live in open ſcandalous Sins, as Drunkenneſs, Whoredom, *&c.* and yet dare ſay, we cannot ſing the Doxology, becauſe of Conſcience towards God, To you, hear the Lord's Anſwer, *Pſalm* 50. 16. *Unto the wicked, God ſaith, what haſt thou to do to declare my Statutes? Seeing thou hateſt Inſtruction, being Partaker with the Thief, Adulterer, and Slanderer.* 2*dly.* Doth not thy own Heart ſmite thee, as a Mocker of God, and all Religion, when thou pretends Conſcience, and when it is ſeared long ago, as with a hot Iron, I *Tim.* 4. 2. 3*dly.* You may indeed increaſe the Number of your Party, but you diminiſh their Credit; then let all who pretend Conſcience, depart from Iniquity, and ſing the Doxology.

When was it that the General Aſſembly laid aſide the Doxology? Even when the Army of the *Engliſh Rebels*, (who had proved falſe to God, in the matter of Religion; falſe to the King, in matter of Loyalty; falſe and perfidious to *Scotland*, in ſtead of Thankfulneſs to them, for their Aſſiſtance, came in againſt them with the Sword, having eſtabliſhed a vaſt Toleration, ſo that, that Army was made up of the Droſs, and Dregs, and Scum of *England*, and even then, when Religion in *Scotland*, and *England*, was in greateſt Danger, then to lay aſide the Doxology, was like that Inference; The Enemy is approaching, therefore put out your Matches; then conſider the Evils that immediately, and inevitably came upon *Scotland*, after they laid aſide the Doxology; what Glory we loſt, Firſt, the purity of Religion, by their vaſt Toleration, which, with their Sectarian and blaſphemous Army, they brought into *Scotland*. Secondly, We loſt our Liberties; for no Man durſt wear a Sword or Weapon for his own defence, but this was a juſt Judgment, to take a Sword from a Man, when he had killed his Father.

And laſt of all, St. *Baſil* looks upon it, as a fearful Prognoſtick from the Truth, when he

perceived the *Arian*, not to quite the Doxology altogether, but to change it from the right Words, he greatly feared a falling from the Faith to follow; so as long as ye refuse to sing the Doxology, ye continue in the begun Separation, which is a fearful Evil, it keeps a Door open to more Sin and Sorrow to follow, for by that Separation, ye keep in your Heart a Disgust at your Mother Church, as faulty; and assure your selves, though ye had no more Errors at present, but that one, that ye refuse to sing the Doxology, yet that Error will not be alone, for Error begets in the Soul, a sinful Inclination to more Error, as the Apostle speaks of erronious Spirits, *they grow worse and worse*; are not now too many turned Quakers, and some sweet Singers, whose Beginning in Error was but small.

And to put a Close to the Roll of the Evils that follow the refusing to sing the Doxology; Is it not both Sin and Shame to offer to God a lame Sacrifice of Worship? for they who refuse to sing the Doxology, offer to God a lame Sacrifice of Praise, and they are cursed by God, who offer to him the Sacrifice that hath Blemish, when they have better and will not offer it. As for these who refuse to sing the Doxology, and think it needless, or evil, these in their Heart, and by their Deed, condemn their Neighbour Christians, for offering to God a monstruous Sacrifice, as having a Leg more than enough, in the 2 *Chron.* 5. 13. *when was it, that the Glory of the Lord filled the House of the Lord? even when the singers*, Verse. 13. *were* as one; to make a Sound to be heard in praising and thanking the Lord; but this is far from the Practice of these, who will not joyn in the Praises, which Discord in the Lord's Song, cannot be but displeasing to him: So that such Practice of singing, and not singing at one Time, yea worse, singing and grieving at one Time, for no doubt, he that sings not, grieves at him that sings, and looks very like the Confusion, that was after the Return of the Captivity, at the laying of the Foundation of

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the Temple of *Jerusalem*, when one Part was Praising and rejoycing, another Part weeping and howling, and the last continued Evil, is a continued Heart-burning, and discontent in the Hearts of these who refuse to sing, and keeping a door open still for more Separation.

To close this Chapter, as Mr. *Calderwood* said, in great Zeal, in that foresaid General Assembly, That he hoped to sing the Doxology in Heaven; So let no Christian think it a Paradox, for the learned do know, that it may be proven by sound Divinity; for, if in Heaven, our Praises to God shall be perfect (which is most surely true) then we shall praise him in all his Attributes, in all his mighty Acts, especially in his Word, and everlasting Gospel, then we shall eternally glorify the infinitely glorious Essence, in the mysterious Trinity of the Persons; for seeing in Heaven there will be neither Petition, nor Prayer, nor Preaching, which make up a great Part of our Worship on Earth, so all our Worship in Heaven shall be Praises, and that to all Eternity; and seeing our Knowledge of God in Heaven shall be far more perfect than it was on Earth, and then we shall see God Face to Face, and know him in Essence, and Persons, more perfectly than we do now on Earth, and consequently, our Love to Father, Son, and Holy Ghost much more perfect; so the Perfection of our Praises and Inceſſantness, without wearying, shall answer to our greatest Perfection in Knowledge, and Love to God; therefore it may be Christianly supponed, that we shall joyn in Heaven, with these four living Creatures, *Revel.* 4. 8. who rest not Day nor Night singing, *Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come*; where was this *Trisagium* uttered? The first two Verses of this Chapter affirm, that it was in Heaven. Who were the living Creatures that kept this *Choir* of *laus perennis*? The Assembly Notes upon it, say, It was the Ministers of the new Testament. *3dly.* What was the Subject of their Praises? the Assembly Notes say, They

hey continually praise God, and set out the Trinity of the Persons in the God-head.

If any please to object, the Church appointed the Doxology to be sung, to guard the Flocks of Christ, against *Antitrinitarian Hereticks*, but in Heaven there is no Danger, for no Devil, nor *Antitrinitarian* will be there to tempt, and the glorified Saints will be made perfect in Holiness. I answer, when *Isaiah* 6. 2, 3. The *Seraphims* cryed one to another, by way of Anthem, *Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory*, Here I hope was neither *Arian* nor *Antitrinitarian*, yea, I affirm, according to the *Seraphims* singing a Doxology to the Trinity, that although there had never been *Antitrinitarian Heretick*, nor Danger of Devils to tempt them to that Heresy, seeing the Angels in Heaven did sing a Doxology to the blessed Trinity, which is granted by the universal Church, then shall it not be lawful, expedient, and comely for Christians to sing Glory to Father, Son, and Holy Ghost, whose Motto in Baptism, is to be baptized, in Name of Father, Son, and Holy Ghost?

Therefore, to conclude this Chapter, these who have Scruple, or Doubts to sing the Doxology for want of knowledge, my Prayer is to God, Father, Son, and Holy Ghost, who is the Father of Lights, to reveal even this unto them, that we may with one Mind, and with one Mouth glorify God, even the Father of our Lord Jesus Christ, *Rom.* 15. 6. Now to God, Father, Son, and Holy Ghost be Glory in the Church, by Christ Jesus, throughout all Ages, World without End, *Amen. Ephes* 3. *Chap.* at the last *Verse.*

EJACULATIONS

Fit for Young and Old.

O Sacred, dreadful and myſterious Trinity, though I cannot conceive thee, yet let me daily experiment thy Goodneſs: Let thy Grace, O Lord JESUS, Let thy Love, O GOD the Father, Let thy Communications, O Holy Spirit, be ever with me; That I may with primitive Affection and Fervour, for ever praiſe and love thee, O ſacred Trinity.

O Lord God help me, to love and to praiſe thee, with Godlike Affections and ſuitable Devotion, and daily increaſe my Faith, make it active and fruitful; That I may, believe and love thee, as entirely as one devouted to thee.

O Lord God, I do for ever renounce the Devil that Arch-rebel againſt thee, with all his Apoſtate Angels; from henceforth make me a living Member of thy Church, the myſtical Body of thy Son; thereby uniting me inſeparably to Chriſt my Head, and from thence let his gracious Influences be ever ſtreaming into my Soul.

O heavenly Father, accept my imperfect Repentance, compaſſionate my Infirmities, forgive my Wickedneſs, purify my Uncleanneſs, ſtrengthen my Weakneſs, fix my Unſtableneſs, and let thy Love ever rule in my Heart, through the Merits and Sufferings, and Love of the Son of thy Love, in whom thou art always infinitely well pleaſed.

O Lord, ſend the Spirit of Adoption into my Heart, to inſtil true filial Affection into me, that I may again be owned by thee for thy Child, and call thee Father,

and share in the Blessings of thy Children, and at last become an Inheritor of the Kingdom of Heaven.

O my Soul, seek thou the Lord, and he will be found of thee, but if thou forsake him, he will forsake thee: For the Eyes of the Lord run to and fro through the whole Earth, to shew himself strong, in Behalf of them whose Heart is perfect towards him.

Unto thee, O Lord, do I lift up my Soul, O my God I trust in thee, shew me thy Ways, O Lord, and teach me thy Paths; and so direct my Goings, that my Footsteps may not slide. Remember not the Sins of my Youth, nor my Transgressions; but according to thy mercy remember thou me for thy Goodness Sake, O Lord. And I beseech thee grant me Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with a pure Heart and Mind to follow thee, the only true God, through JESUS CHRIST our Lord.

O my God, be thou my Guide, for I will wholly and solely depend upon thee; and for thine own Name's Sake, for thy Son's Sake, and for thy gracious Promises Sake, do thou both make me to know what thou wouldst have me to do, and then help me to do what thou wouldst have me to know; teach me first what to resolve upon, and then enable me to perform those Resolutions, that I may walk with thee in the Ways of Holiness here, and rest with thee in the Joys of Happiness hereafter.

O my God, keep me stedfast in the Faith and Belief of a future Happiness, and give me Grace to fit and prepare my self to appear before thee, in the white Robes of Purity and Holiness, at the Appearing of our Lord JESUS CHRIST, in that Day when GOD shall judge the World by his Son JESUS CHRIST; that whenever my Dissolution comes, I may chearfully resign my Spirit into the Hands of my Creator and Redeemer, and, from this crazy House of Clay, take my Flight into the Mansions of Glory; where

where Christ sits at the right Hand of GOD, and with the joyful Chore of Saints and Angels, and the blessed Spirits of just Men made perfect, chant forth thy Praises to all Eternity.

TURN, O Lord, the whole Stream of my Affections, from sensual Love, to the Love of thee; And let thy heavenly Love be the constant Byas of my Soul: O may it be the natural Spring and Weight of my Heart, that it may always move towards thee.

GRANT, O Lord God, that the general Inclination and Tendency of my whole Man, of all my Heart, and Soul, and Strength, of all my Powers and Affections, and the utmost Strength of them all, may be directed to God as my Chief, and only perfect and infinite Good.

O my God, O my Love, let thy powerful Love abound in my Heart; and so cleanse me from all Filthiness of Flesh and Spirit, that I may perfect Holiness in thy Fear. Give me Grace to possess my Body in Sanctification and Honour, making it an holy Temple to thee, that thy Spirit of Love may always there inhabit.

O Heavenly Father, as thou reignest in Heaven, so do thou also reign in my Heart by thy holy Spirit of Grace, enabling me to subdue every Lust and inordinate Appetite, that Christ may reign in my Soul, Submitting my Will to all the Dispensations of Providence, that as the Angels in Heaven, so I on Earth may obey thy Will, quitting all my Affections, that Thou being all Things to me, I may be subject to and Servant of thy Divine Will for ever.

O my God, O my Love, create in me a sincere Obedience to all thy Commands, a submissive Patience under all thy Chastisements, with an absolute Resignation to all the Disposals of thee; and let thy all powerful Grace abound in my Heart, that in all these, and in all other possible Instances of thy Love, my Soul may be continually employed to praise and love thee.

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O my God, O my Love, Grant, when ever I frequent the publick Prayers, and approach thine Altar, that it may be with fervent and Heavenly Affections, recollected Thoughts, composed Behaviour, becoming Reverence, and with an holy Impatience for the Blessings of thy Love.

O my God, O my Love, fill me with a religious Awe of Oaths, in which the Honour of thy beloved Name is so highly concerned; That it may be far from me ever to swear, and in swearing, to invoke thee, unless upon Inducements lawful and important, the visible Good of my Neighbour, or my own Innocence obliges me to it.

O Lord, my Heart is empty and disengaged, and longs for thee, my Heart is entirely devoted to thee. Enter, O my God, possess it with thy gracious Presence, and fill it with thy Love.

O my God, may all thy Creatures bless thee, which are in all Things subject to thee, and made for the Service of Mankind. For at thy Command, the Heaven gives Rain at convenient Seasons, and the Earth brings forth abundance of Fruits. The Sun and the Moon shine clearly upon the Earth: And the Stars in their Courses, revolve regularly by Night. The Fountains flow, the Rivers run; and Fishes of sundry Kinds swim in the Waters. The Birds of the Air do fly and sing. Upon the Mountains the Goats, the young Roes and the Harts do skip; the Sheep and all Cattle rejoyce at finding of fertile Pasture. And Animals of divers Sorts traverse throw the Woods. The Meadows are green, the Fields do flourish; and all the Trees of the Forest shoot forth Branches and Fruit. These are thy Works, O God, who only dost wondrous Things.

AWAKE to Righteousness, O my Soul, and sin not, and sanctify the Lord God of Hosts himself, and let him be your Fear and your Dread, and he shall be your Sanctuary.

FINIS.